ECLECTIC ENGLISH CLASSICS

OLD TESTAMENT NARRATIVES

BALDWIN

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ECLECTIC ENGLISH CLASSICS

OLD TESTAMENT NARRATIVES

SELECTED AND EDITED BY

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Gallery of sacred pictures manifold,
  A minster rich in holy effigies,
  And bearing on entablature and frieze
The hieroglyphic oracles of old.
Along its transept aureoled martyrs sit;
  And the low chancel side-lights half acquaint
  The eye with shrines of prophet, bard and saint,
Their age-dimmed tablets traced in doubtful writ!

—WHITTIER.

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OLD TEST. NARR.
W. P. 11

PREFACE

WHEN the committee on college entrance requirements recommended selected narratives from the Old Testament for reading, every true friend of religious education heartily rejoiced that the ban against the study of the Old Testament in the secondary school had at last been lifted. The action of the committee seemed a step in the right direction, a move toward a fuller recognition of the influence of Hebrew thought in the development of our English cultural and ethical life in the past, and a fuller recognition also of the part that Hebrew thought must play in the future progress of our race, if we are to remain faithful to those ideals of conduct which have made us what we are.

In preparing this edition of Biblical narratives the editor has tried to keep consistently in mind the purpose for which it was designed, namely, to furnish to students of high school age through certain selected stories an introduction to Hebrew literature, which shall stimulate in them a desire to pursue the subject further. The annotation has been strictly limited to supplying at the foot of the pages such explanations as seem absolutely necessary for a measurably intelligent reading; and to furnishing at the end of the volume certain critical comments designed to increase the student's literary appreciation. Most of these comments are of the nature of literary comparisons with such English and American poetry as the pupil may reason-

ably be expected to know, or at least to have heard of. Such a method of approach I have found better adapted to arouse the student's interest than any method that serves to emphasize the differences of Hebrew literature from that which the student already knows.

The text is the American revision of 1901. This was selected rather than the authorized version of 1611, or the English revision of 1885, because, though certainly less beautiful than the former, and probably than the latter, it is, owing to its lack of archaisms, more intelligible to the modern high school pupil than either.

Finally, I wish to disclaim any credit for scholarship, or even for originality. The material embodied in the notes, and to some extent that of the Introduction, is largely borrowed from the books mentioned in the Bibliography. Some of the notes are transferred bodily from commentaries, and from such editions as the Temple Bible and the Cambridge Bible. I wish also to acknowledge my indebtedness in particular to Dr. Lyman Abbott's *Life and Literature of the Ancient Hebrews*, to Professor C. F. Kent's *Origin and Permanent Value of the Old Testament*, and to Canon Driver's *Introduction to the Literature of the Old Testament*.

E. C. B.

Urbana, Illinois.

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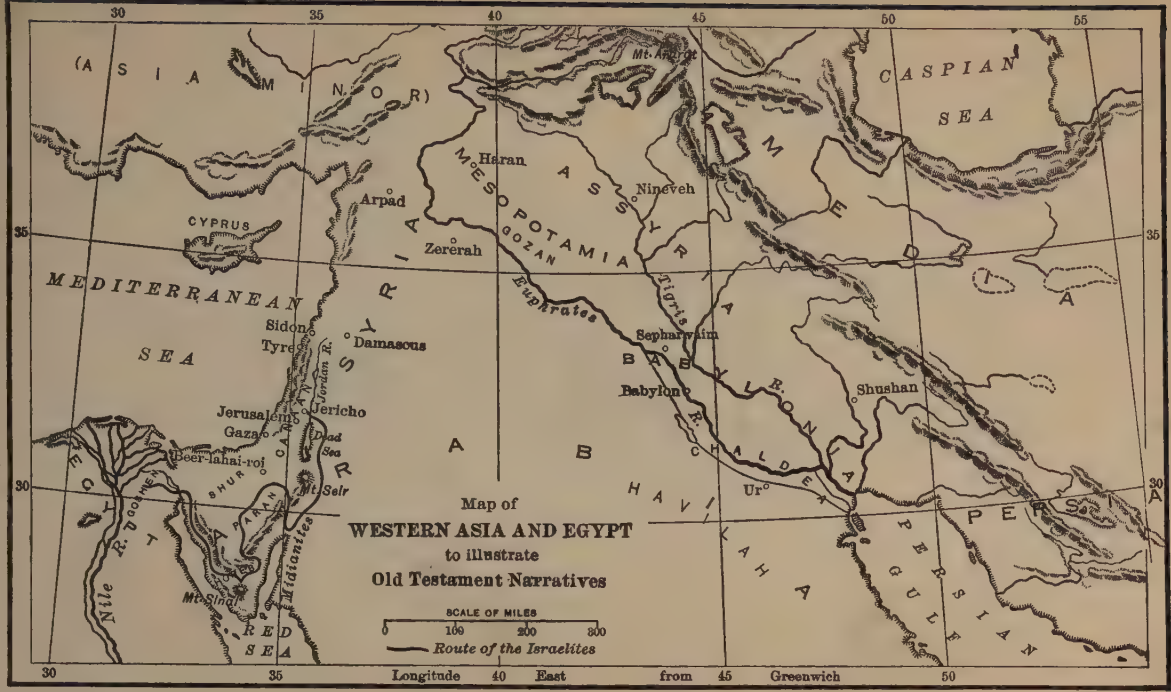
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Haran
MESOPOTAMIA
ASSYRIA
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to illustrate
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Route of the Israelites
Longitude 40 East from 45 Greenwich

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INTRODUCTION

TWENTY years ago, the Old Testament seemed in danger of becoming a neglected if not a forgotten book. For this neglect and oblivion there were two reasons. First, people had become dissatisfied with the textual study of it, because of the absurdities into which such a study inevitably led them. They had gradually come to feel, for example, that perhaps the best way to learn of God's willingness to have men come into closer relations with Him was not to look up in the concordance all the passages in which the word "come" occurs. Yet, though in a vague way they felt that a more intelligent method of study would bring better results, no better method had at that time been suggested. Secondly, the neglect of the Old Testament was due to its being so difficult to understand. Unlike the New Testament whose background is the Roman world, which, as Macaulay would say, "every schoolboy knows," that of the Old Testament is the ancient Semitic world. Between that ancient Semitic life and ours there stretch, not only the long centuries that separate us from it, but the far deeper and wider gulf that divides the East from the West. The Old Testament is an oriental literature, the record of the life of an oriental race; and oriental races differ from western races, not only in their features and complexion, but more fundamentally in their language and methods of thinking. On the whole, it is not surprising, in view of the prevalent

discontent with existing methods of Bible study, and of the inability of men, for lack of adequate knowledge of ancient oriental life, to substitute a better method, that the Old Testament literature should have been for a time neglected and well-nigh forgotten.

For the continued ignorance of the Old Testament there seems now no adequate excuse. As a result of the present diffusion of knowledge of the work of modern scholars in Semitic language and literature, the old textual study is being gradually displaced by the literary or historical study of the Old Testament. To-day the dim and distant Semitic past has been illumined "as if by great searchlights," till much of the obscurity that darkened those far-off times has disappeared, and we see that ancient life, shorn of some of its mystery, it is true, but almost as clearly as we do periods of history much nearer to our own. We know to-day almost as much about the campaigns of Cyrus and Sennacherib, for example, as we do about those of Washington or Napoleon.

In the process of clearing up the obscurity that dimmed our vision of that ancient life, modern scholars have made certain discoveries, or perhaps they should be called rediscoveries, for most of them had been made long before and lost sight of for a time. They have found that the Old Testament is really part of what Saint Jerome long ago called the Bible—"a divine library." In other words, they found it to be, not half of a book nor even one book, but a collection of books of varied literary forms, written by different authors, at different times, and for widely differing sets of readers. Probably the most striking characteristic of these books is their variety. The contents of the Old Testament are as varied as if one should bind together into one volume John Knox's *History of the Reformation*, Horace Bushnell's *Sermons*, Bacon's

Essays, Cowper's *Letters*, Shakespeare's *Hamlet*, Bunyan's *Pilgrim's Progress*, and a hymn book. But the Old Testament is from the literary point of view far more than a miscellany. With all its variety, it possesses a unity, obvious and unmistakable, dependent upon the fact that the whole collection is a chronicle of the religious development of the Hebrew people. It is the record of a gradually unfolding revelation, to a people divinely gifted spiritually, of God's dealings with humanity. The Old Testament, then, is a varied collection of books of widely differing literary forms, brought together into one volume, which is really unified by reason of the historical development which it discloses, and because of the growth of spiritual consciousness that it reveals.

The result of the substitution of the literary and historical study of the Old Testament for the older textual method of approach is already apparent. To those of us who have tried it such a method means the rediscovery of the Hebrew scriptures. In the light that has been thrown upon them by the reverent study of modern biblical scholars, prophet, priest, and sage are seen no longer as vague and shadowy figures in a past distant and unreal, but are brought before us, as Tissot, the French painter, brings them before us, in the garb and in the surroundings in which they lived. And their words, like their personalities, have become vital—alive with messages for to-day, messages which we in this age cannot afford to ignore. Undoubtedly the most important result of the new interest in Hebrew literature has been the awakening of the world to a keener realization of the incalculable debt that it owes to Israel and Israelitish thought. We have at last come to understand that modern culture, artistic and ethical, goes back to Athens and to Jerusalem, but that English culture owes far more to the Hebrew than to the Greek. By clearly revealing the con-

tributions made to our intellectual and moral life by the leaders of Israelitish thought, modern Biblical scholars have shown us that we are what we are, not only morally but intellectually, as a result of the influence of Moses, David, Solomon, Isaiah, of Paul, and of Jesus, rather than as a result of the influence of Homer, Hesiod, Sophocles, Aristophanes, Plato, and Aristotle.

Even more important, however, than a realization of the incomputable value of Hebrew thought in molding our national character in the past, is a recognition of the timeliness of Israel's message for this age, if our modern life is to remain sane and wholesome. The message of Israel was the answer to two questions—What is God? and What is, or should be Man's relationship to Him? The answer to the first of these questions was that God is a living, eternal, spiritual Presence, righteous and loving. The answer to the second question was that the right relationship of man to God could be secured by being Godlike, by doing justly, by loving mercy, and by walking humbly before Him. Of the value of such a message to our modern life there can be no question. In an age dominated so largely as ours by material things, when men are prone to think of Him as an historic God rather than a living Presence, men need to hear again the voice of Israel's poet as he sings:

> Whither shall I go from thy spirit?
> Or whither shall I flee from thy presence?
> If I ascend up into heaven, thou art there:
> If I make my bed in Sheol, behold, Thou art there.
> If I take the wings of the morning,
> And dwell in the uttermost parts of the sea;
> Even there shall thy hand lead me,
> And thy right hand shall hold me.

If I say, Surely the darkness shall overwhelm me,
And the light about me shall be night;
Even the darkness hideth not from thee,
But the night shineth as the day:
The darkness and the light are both alike to thee.

Then, too, in an age of religious unrest like ours, when

"From scheme and creed the light goes out,"

the bewildered Christian may do well to listen again to Israel's formulation of the essentials of true religion—"to do justly, to love mercy, to walk humbly with thy God." Righteousness, mercy, and a humble walk with God are still, no less than in the eighth century B. C. when the prophet Micah stated them, the fundamentals of true religion.

This God-consciousness, as it has been called, and this simple creed were both largely the product of the inspired thinking of the prophets; and the prophets, together with the priests, were the historians of Israel. Most of the stories included in this volume were written by the prophetic historians, and are, therefore, vehicles for the conveyance of the prophetic message. They were written by men who believed in a philosophy of history, who believed that the history of Israel, and indeed all human history, was but the working out of a divine plan which should culminate in blessing for the nation, and in salvation for the world. They believed that what the prophet was to Israel—God's spokesman—that should Israel become to all the earth—the interpreter of God's will to men. And they believed also that the fathers of the race and the heroes of times long past had secured God's blessing in proportion to their attainment of Godlikeness, in proportion as they had been righteous, merciful, and humble.

Upon the truth of such a philosophy of history our estimate of the value of Hebrew history must depend. To make its value depend upon anything else—its accuracy in matters of fact, for example, is unfair, for the historian was not writing factual history. That is, his interest was not primarily in presenting facts. For facts in themselves he cared so little that he seldom even gives a date. The Old Testament history must be judged, I repeat, solely upon the merits of the prophetic idea upon which it is based. If it be true, as Napoleon is said to have remarked, that God is on the side of the heaviest artillery, and if it be true that God helps those who help themselves to whatever they can get, regardless of the rights of others, then the history has no value, for the Hebrew historian did not believe this, and the history is, therefore, untrue to the facts of life. If, on the other hand, God really may be seen in human history, and if it be true that even in this life men are happier when they live unselfishly, then the Old Testament history is true.

Not less characteristic than the earnestness and depth of feeling that underlie these stories are their simplicity and vivid clearness. In all of them the narrative moves directly and rapidly. This is due largely to the fact that they are prehistoric narratives and were preserved, as is usual in the Orient, by oral speech for centuries before they were committed to writing. As is well known, such a method of transmission tends to strip from the story all that is not essential, because the narrator's memory cannot retain a mass of irrelevant details. Another reason for their luminous simplicity and directness is the language in which they were written. The Hebrew language is singularly ill adapted to the telling of an involved story. The verb had but two tenses, and neither expressed time. The one represented the action as completed either in the

past, present, or future; and the other, the action as still going on in the past, present, or future. Moreover, the language had no subordinating conjunctions, and only one coördinating conjunction, which is translated in our English Bible as *and*, *but*, or *so*. Furthermore, there were no abstract words in the language, the words are all concrete. It will readily be seen how such a poverty of verbal equipment would preclude the possibility of expressing both the relations of ideas to each other, and all those shadings and modifications with which a modern story-teller qualifies his statements of fact. Renan says of the language: [1] "Perspective is almost entirely lacking in the Semitic style. One seeks in vain for the half lights which give to the Aryan tongues, as it were, the double power of expression. One must even allow that the idea of style as we understand it was wholly lacking among the Semitic people. Their period is very short; the extent of discourse which they embrace at a time never passes one or two lines. Wholly preoccupied with the present thought, they do not construct in advance the mechanism of the phrase, and take no thought of what has gone before or of what is coming. One would say that their style was like the freest conversation caught in its flight and fixed directly by writing."

But while these language limitations rendered complexity impossible, they tended to develop simplicity, vividness, and directness. And these are after all the highest merits of narration. One cannot help being impressed with the vividness of the characterization. Each of the persons is delineated with a few deft strokes, but the outline is clear cut like a cameo. Unlike the cameo, however, there is nothing hard or stony about the picture. Each is extraordinarily lifelike. They are not described by the author

[1] E. Renan, *Histoire Générale des Langues Sémitiques*, 1858.

in his own person, as George Eliot so often described and analyzed the people in her stories, nor are they described by other characters as George Meredith makes his characters describe one another. They are all revealed dramatically by what they themselves do and say. And how true to life the conversations are! Even the speeches of Deity are represented as naïvely simple and colloquial to a degree that Bunyan himself could not equal. A case in point is the dialogue in the eighteenth chapter of Genesis where the Lord contradicts Sarah. "And the Lord said unto Abraham, Wherefore did Sarah laugh. . . . Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh." Here the dialogue is as realistic as the discussion between Mrs. Diffidence and her husband, the giant, in the *Pilgrim's Progress*. "Now when night was come, and when Mrs. Diffidence and her husband, the giant, were got to bed, they began to renew their discourse of their prisoners; and withal the old giant wondered that he could neither by his blows nor his counsel bring them to an end. And with that his wife replied, 'I fear,' said she, 'that they live in hope that some one will come to relieve them, or that they have picklocks about them, by the means of which they hope to escape.' 'And sayest thou so, my dear?' said the giant; 'I will, therefore, search them in the morning.'" Literary dialogue has been defined[1] as "composition which produces the effect of human talk—as nearly as possible the effect of conversation which is overheard." No writer of fiction has been able to write dialogue more convincingly natural than that of these old Hebrew stories, for in them we have actual human talk. Indeed, the vividness of the

[1] Arlo Bates, *Talks on Writing English*, Series 2, p. 213. Quoted in Albright, *The Short Story*, p. 128. The latter book contains an interesting discussion of this phase of the story-teller's art.

characterization is due in no small degree to the realism of the conversations.

It is the realism of these stories that makes them appeal so irresistibly to our modern taste. Realism, Howells tells[1] us, "is nothing more and nothing less than the truthful treatment of material," and this truth to life modern taste demands. No longer are stories popular that deal with characters that are abnormal and freakish. Such characters as Dickens's Miss Havisham in *Great Expectations* and Uriah Heep in *David Copperfield* are hopelessly out of fashion. We no longer countenance in our fiction aberrations from the normal and the natural, but insist upon lifelikeness—that is, truth to human life.

In the simple truthfulness of his method the Hebrew historian seems unwittingly to have discovered the art of the short story. The Book of Ruth, for example, is from the literary point of view almost a perfect instance of the idyllic short story. There is the unity that is always insisted upon as the primary essential of the short story—not only unity in the mechanical sense of a unified plot, but the subtler but no less necessary unity of tone or impression. The story does not begin in one mood and end in another, but the writer has created and maintained throughout the idyllic atmosphere. Goethe called Ruth "the loveliest little idyl that has come down to us," and the praise is not exaggerated, for here we have, all through, the proper subject matter of the idyl—love and domestic life in a patriarchal setting. The background is the simple life of country folk in the harvest field, and in the primitive methods of transferring property at a time before mortgages and quitclaim deeds were known. The characters, also, conform to the requirements of character presentation in the

[1] *Criticism and Fiction*, p. 73.

short story. They are natural and simple characters, not paragons of perfection, and they are shown, not in a process of becoming, but at a crisis of their development. Ruth, the Moabitess, simply a plain country girl, saved from commonplaceness only by her faithful affection for the sorrowing Naomi, is a thoroughly credible character. Credible, also, is Boaz, the wealthy and powerful landowner. His most marked characteristic is his chivalrous courtesy. Of this quality each act of his is the expression. We first see him when he greets his servants in the harvest field with the stately Hebrew salutation, "The Lord be with you!" Again the author brings out this quality by noting his kindness in arranging that Ruth shall glean plentifully without knowing who has befriended her, and in shielding her from even a breath of gossip. Finally, his chivalrous nature is fully revealed in his treatment of the great service Ruth asks of him as a favor done to himself. "Blessed be thou of the Lord, my daughter; thou hast shown more kindness in the latter end than in the beginning, inasmuch as thou followedst not young men, whether poor or rich." Only in the ending does the story depart somewhat from the method a modern writer would adopt. A modern writer would certainly have ended the story at the marriage blessing uttered by the elders. But the author wished to connect the story with Israel's history. Hence he narrates the birth of Obed, the ancestor of David. Had he been simply telling a story, and had he stopped at the twelfth verse of the last chapter, it is hard to see how he could have improved the ending even from a modern point of view.

Because the stories of Israel's heroes are so universal in their appeal, they need no elaborate commentary to explain them. But while no detailed knowledge of Hebrew life and thought is required, a recognition of a few of the essential characteristics of

Hebrew literary forms is essential. Since some of these narratives are written in prose, and some in poetry, and still others in a mixture of prose and poetry, the student will find his appreciation of them considerably increased by an ability to distinguish between the two forms. Hebrew poetry, like English poetry, is rhythmical, that is, it is divided into lines. These lines contain on the average seven or eight syllables, though many are longer or shorter. Unlike English poetry, however, the lines are not composed in any regular meter; they do not contain a fixed number of accents, or feet. Nor do the lines regularly contain assonance or rime. When rime does occur it is accidental as it was in ancient classical poetry. Yet, while the Hebrew poet dispensed with rime and meter, he did not write poetry that was formless. The formal element in Hebrew poetry was the group of lines, usually the couplet,[1] of approximately the same length, and with the second in some way echoing the thought of the first. This doubling of the expression, like a sound and its echo, has been called parallelism, but Dr. van Dyke has coined for it the much more expressive name of "thought-rime."[2] It is always found in Hebrew poetry, so that its presence is a sure indication that the passage in which it occurs is to be read as poetry not as prose—that its appeal is to the feelings, not primarily to the intellect. Of this "thought-rime" there are three principal varieties. The second line may repeat the thought of the first, as when Joshua sang,

Sun, stand thou still upon Gibeon,
And thou Moon, in the valley of Aijalon;

[1] Sometimes the couplet was expanded into a triplet. This is called by Professor Moulton a "strain."

[2] Watts-Dunton calls parallelism "sense-rhythm"—a word that empha-

where we have synonymous parallelism. Or, the second line of the couplet may state the opposite of the first, as in the closing couplet of Deborah's song,

So let all thine enemies perish, O Lord:
But let them that love thee be as the sun when he goeth forth in his might.

This is called antithetical parallelism. Again, the second line may be neither a repetition nor a contrast to the first, but may supplement or complete it by stating a comparison, a reason, a motive, or a consequence. Examples are:

As cold water to a thirsty soul,
So is good news from a far country.

Ye mountains of Gilboa! Let there be no dew nor rain upon you. . . .
For there the shield of the mighty was vilely cast away.

Publish it not in the streets of Ashkelon;
Lest the daughters of the Philistines rejoice.

Answer not a fool according to his folly.
Lest thou be like him.

This is known as synthetic parallelism. The thing to be kept in mind, then, about the form of Hebrew poetry is that it is rhythmical, and that the dominant principle in the union of lines into larger groups is parallelism.

The source of the Hebrew form of poetry is unknown. Probably it came directly from nature. Life itself is rhythmical, walking, the breathing, the action of the heart, and in external nature

sizes the fact that the controlling rhythm is the rhythm of meaning, a thought-measure, rather than a form-measure.

such common phenomena as the ebb and flow of the tide help to make parallelism seem the most natural form in which emotional thought could find expression. Dean Stanley said of it:

"'The rapid strokes as of alternate wings,' 'the heaving and sinking as of the troubled heart,' which have been beautifully described as the essence of the parallel structure of Hebrew verse, are exactly suited for the endless play of human feeling, and for the understanding of every age and nation."

Because it was suited "for the understanding of every age and nation," and because it did not depend for its effect upon meter and rime, which cannot be transferred from one language to another, Hebrew poetry loses comparatively little in translation. Because it possessed "a rhythm largely independent of the features, prosodical or other, of any individual language—a rhythm free, varied and indeterminate, or, rather determinate only by what has been called 'the energy of the spirit which sings within the bosom of him who speaks,' and therefore adaptable to every emotion, from the most delicate to the most energetic,"[1] it was suited as no other poetry could be to be rendered almost without loss in English.

After all, the most important thing to keep in mind in any study of the Old Testament is the fact that it is, like other literatures, the record of the life of a race—and not only that, but the record of the progressive development of a uniquely gifted race. They proudly called themselves "the chosen people." And such they really were—elect not in a different way, but for a different purpose from that for which other great nations of antiquity were selected. As God chose the Greeks to teach the world a knowledge of beauty, and that they might do so more effectively, endowed them with a

[1] "The Authorized Version and its Influence," by Professor A. S. Cook in Vol. IV of *The Cambridge Modern History*.

marvelously developed artistic sense; and as God chose the Romans to teach the world a knowledge of administration, and to that end endowed them with a genius for organization; so He chose the Hebrews to teach the world a knowledge of Himself, and of man's right relation to Him, and for that purpose, bestowed upon the race a genius for religion. As the record, extending over a thousand years of the life of a uniquely gifted race, the Old Testament literature is a varied one, every form of literary interest being represented in it more or less completely, except the literature of humor.[1] Though not uniform, it is unified, however, by the very fact of its being the record of a race gifted with a genius for religion. It is all filled with the religious spirit. Even the outlook upon life of the historian was the outlook of a man filled with the God-consciousness, and with a profound conviction as to the essentials of true religion.

The incalculable value of the knowledge of such a literature is not open to question. The beginning of the modern development of English liberty really dates from the time when the translations of the Hebrew Scriptures by Tyndale and Coverdale made England the people of a book—and that book the Bible. And now that the long struggle for outward freedom has ended successfully, the English race needs again to listen to the voices of Israel's inspired teachers as they plead for an emancipation of the race from that inward slavery to selfishness and greed, whose fetters are no less degrading because they are bonds which men in their blindness cannot see.

[1] There are traces of both humor and wit in the Old Testament, in the rough humor of some of the stories of Samson, in the word-play which often appears in the prophetic oratory, in the ironical speeches of Job, and in the satiric outbursts of Isaiah.

OLD TESTAMENT NARRATIVES

THE TESTING OF ABRAHAM[1]

And it came to pass after these things, that God did prove Abraham, and said unto him, Abraham; and he said, Here am I. And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt offering, and rose up and went unto the place of which God had told him. On the third day Abraham lifted up his eyes, and saw the place[2] afar off. And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father; and he said, Here am I, my son. And he said, Behold, the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, God will provide himself the lamb for a burnt offering, my son: so they went both of them together. And they came to the place which God had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the

[1] For general notes on the selections and for critical comment on passages marked in the text by a superior n, see pages 147–170.

[2] The distance from Beer-sheba, whence Abraham came, to Mount Moriah where afterwards the temple at Jerusalem was built, was forty-two miles.

altar, upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham; and he said, Here am I. And he said, lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in the thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: [1] as it is said to this day, In the mount of the Lord it shall be provided.[2] And the angel of the Lord called unto Abraham a second time out of heaven, and said, By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies;[3] and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

AN ORIENTAL COURTSHIP

And Abraham was old, and well stricken in age: and Jehovah had blessed Abraham in all things. And Abraham said unto his servant, the elder of his house, that ruled over all that he had,[4] Put, I pray thee, thy hand under my thigh: [5] and I will make thee swear by Jehovah, the God of heaven and the God of the earth,

[1] Literally "Jehovah sees."
[2] Better, "on the hill where Jehovah is seen."
[3] Conquer and occupy their cities.
[4] Eliezer of Damascus. See Genesis xv. 2.
[5] The regular way of taking a solemn oath.

that thou wilt not take a wife for my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife for my son Isaac. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? And Abraham said unto him, Beware thou that thou bring not my son thither again. Jehovah, the God of heaven, who took me from my father's house, and from the land of my nativity, and who spake unto me, and who sware unto me, saying, Unto thy seed will I give this land; he will send his angel before thee, and thou shalt take a wife for my son from thence. And if the woman be not willing to follow thee, then thou shalt be clear from this my oath; only thou shalt not bring my son thither again. And the servant put his hand under the thigh of Abraham his master, and sware to him concerning this matter.

And the servant took ten camels, of the camels of his master, and departed, having all goodly things of his master's in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. And he made the camels to kneel down without the city by the well of water at the time of evening, the time that women go out to draw water. And he said, O Jehovah, the God of my master Abraham, send me, I pray thee, good speed this day, and show kindness unto my master Abraham. Behold, I am standing by the fountain of water; and the daughters of the men of the city are coming out to draw water: and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also; let the same be she that thou hast appointed for thy servant Isaác; and thereby shall I know that thou hast showed kindness unto my master. And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the

fountain, and filled her pitcher, and came up. And the servant ran to meet her, and said, Give me to drink, I pray thee, a little water from thy pitcher. And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw for thy camels also, until they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw, and drew for all his camels. And the man looked steadfastly on her, holding his peace, to know whether Jehovah had made his journey prosperous or not. And it came to pass, as the camels had done drinking, that the man took a golden ring [1] of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold, and said, Whose daughter art thou? tell me, I pray thee. Is there room in thy father's house for us to lodge in? And she said unto him, I am the daughter of Bethuel the son of Milcah, whom she bare unto Nahor. She said moreover unto him, We have both straw and provender enough, and room to lodge in. And the man bowed his head, and worshiped Jehovah. And he said, Blessed be Jehovah, the God of my master Abraham, who hath not forsaken his lovingkindness and his truth toward my master: as for me, Jehovah hath led me in the way to the house of my master's brethren.

And the damsel ran, and told her mother's house [2] according to these words. And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the fountain. And it came to pass, when he saw the ring, and the bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he was standing by the camels at the fountain. And he said, Come in, thou blessed of Jehovah; wherefore standest thou without? for I have prepared the house, and room for the camels. And the man came into the house, and he ungirded the

[1] A nose-ring. See p. 5, last line.

[2] To the female portion of Bethuel's household with whom she lived apart from the men.

camels; and he gave straw and provender for the camels, and water to wash his feet and the feet of the men that were with him. And there was set food before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on. And he said, I am Abraham's servant.[n] And Jehovah hath blessed my master greatly; and he is become great: and he hath given him flocks and herds, and silver and gold, and menservants and maidservants, and camels and asses. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife for my son of the daughters of the Canaanites, in whose land I dwell: but thou shalt go unto my father's house, and to my kindred, and take a wife for my son. And I said unto my master, Peradventure the woman will not follow me. And he said unto me, Jehovah, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: then shalt thou be clear from my oath, when thou comest to my kindred; and if they give her not to thee, thou shalt be clear from my oath. And I came this day unto the fountain, and said, O Jehovah, the God of my master Abraham, if now thou do prosper my way which I go: behold, I am standing by the fountain of water; and let it come to pass, that the maiden that cometh forth to draw, to whom I shall say, Give me, I pray thee, a little water from thy pitcher to drink; and she shall say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom Jehovah hath appointed for my master's son. And before I had done speaking in my heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the fountain, and drew: and I said unto her, Let me drink, I pray thee. And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ring upon her nose,

and the bracelets upon her hands. And I bowed my head, and worshiped Jehovah, and blessed Jehovah, the God of my master Abraham, who had led me in the right way to take my master's brother's daughter for his son. And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.[1]

Then Laban and Bethuel answered and said, The thing proceedeth from Jehovah: we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as Jehovah hath spoken. And it came to pass, that, when Abraham's servant heard their words, he bowed himself down to the earth unto Jehovah. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.[2] And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master. And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. And he said unto them, Hinder me not, seeing Jehovah hath prospered my way; send me away that I may go to my master. And they said, We will call the damsel, and inquire at her mouth. And they called Rebekah, and said unto her. Wilt thou go with this man? And she said, I will go. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, Our sister, be thou the mother of thousands of ten thousands, and let thy seed possess the gate of those that hate them.[n]

And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. And Isaac came from the way of Beer-lahai-roi; for he dwelt in the land of the South. And Isaac went out to meditate in the field at the eventide: [3] and he lifted up his eyes,

[1] Search in other families.

[2] The purchase price of the bride.

[3] When the Oriental goes out.

and saw, and, behold, there were camels coming. And Rebekah lifted up her eyes, and when she saw Isaac, she alighted from the camel.[1] And she said unto the servant, What man is this that walketh in the field to meet us? And the servant said, It is my master: and she took her veil, and covered herself.[2] And the servant told Isaac all the things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

ESAU'S SALE OF HIS BIRTHRIGHT

And the boys grew: and Esau was a cunning hunter,[n] a man of the field; and Jacob was a plain [3] man, dwelling in tents.[4] Now Isaac loved Esau, because he did eat of his venison: and Rebekah loved Jacob. And Jacob sod [5] pottage: and Esau came in from the field, and he was faint: and Esau said to Jacob, Feed me, I pray thee with that same red pottage; for I am faint: therefore was his name called Edom.[6] And Jacob said, Sell me this day thy birthright.[n] And Esau said, Behold I am at the point to die: and what profit shall the birthright do to me? And Jacob said, Swear to me this day: and he sware unto him: and he sold his birthright unto Jacob. And Jacob gave Esau bread and pottage of lentils; [7] and he did eat and drink, and rose up, and went his way: so Esau depised his birthright.

[1] A sign of respect. Jews and Christians are now required in some Oriental countries to dismount when they meet a Moslem of distinction.

[2] The bride always appeared before the bridegroom veiled.

[3] Peaceful. [4] A shepherd. [5] Boiled. [6] Red.

[7] The seeds of different kinds of vetch, still cultivated and used for food in Palestine.

ISAAC'S BLESSING OF JACOB

And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his elder son, and said unto him, My son: and he said unto him, Here am I. And he said, Behold now, I am old, I know not the day of my death. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me venison; and make me savory food, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it. And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savory food, that I may eat, and bless thee before Jehovah before my death. Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savory food for thy father, such as he loveth: and thou shalt bring it to thy father, that he may eat, so that he may bless thee before his death. And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man. My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me be thy curse, my son; only obey my voice, and go fetch me them. And he went, and fetched, and brought them to his mother: and his mother made savory food, such as his father loved. And Rebekah took the goodly garments of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son; and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: and she gave the savory food and the bread, which she had prepared, into the hand of her son Jacob.

And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because Jehovah thy God sent me good speed.[1] And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said,

See, the smell of my son
Is as the smell of a field which Jehovah hath blessed:[2]
And God give thee of the dew of heaven,
And of the fatness of the earth,
And plenty of grain and new wine:
Let peoples serve thee,
And nations bow down to thee:
Be lord over thy brethren,
And let thy mother's sons bow down to thee:
Cursed be every one that curseth thee,
And blessed be every one that blesseth thee.

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the pres-

[1] Gave me success. [2] With fruitfulness.

ence of Isaac his father, that Esau his brother came in from his hunting. And he also made savory food, and brought it unto his father; and he said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born, Esau. And Isaac trembled very exceedingly, and said, Who then is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said unto his father, Bless me, even me also, O my father. And he said, Thy brother came with guile, and hath taken away thy blessing. And he said, Is not he rightly named Jacob?[1] for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with grain and new wine have I sustained him: and what then shall I do for thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him,

Behold, of the fatness of the earth shall be thy dwelling,
And of the dew of heaven from above;
And by thy sword shalt thou live, and thou shalt serve thy brother;
And it shall come to pass, when thou shalt break loose,
That thou shalt shake his yoke from off thy neck.

JACOB'S DREAM

And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place,

[1] The word may mean one who overreaches another.

and put it under his head, and lay down in that place to sleep. And he dreamed; and, behold, a ladder set up on the earth,[n] and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it. And, behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other than the house of God, and this is the gate of heaven.

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el:[1] but the name of the city was Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, and Jehovah will be my God, then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

JACOB'S COURTSHIP

Then Jacob went on his journey, and came to the land of the children of the east. And he looked, and, behold, a well in the field, and, lo, three flocks of sheep lying there by it; for out of

[1] House of God.

that well they watered the flocks: and the stone upon the well's mouth was great. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in its place. And Jacob said unto them, My brethren, whence are ye? And they said, Of Haran are we. And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. And he said unto them, Is it well with him? And they said, It is well: and, behold, Rachel his daughter cometh with the sheep. And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. And they said, We cannot, until all the flocks be gathered together, and they roll the stone from the well's mouth; then we water the sheep. While he was yet speaking with them, Rachel came with her father's sheep; for she kept them. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father.

And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month. And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be? And Laban had two daughters: the name of the elder was Leah,[1] and the name of the younger was Rachel.[2] And Leah's eyes were tender; but Rachel was beautiful and well-favored. And Jacob loved Rachel; and he said, I will serve thee seven years for Rachel

[1] The name means gazelle. [2] The name means ewe.

thy younger daughter. And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

JACOB'S WRESTLING WITH THE ANGEL

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched [1] the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him. And he said, Let me go, for the day breaketh.[2] And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: [3] for thou hast striven with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: [4] for, said he, I have seen God face to face, and my life is preserved. And the sun rose upon him as he passed over Penuel, and he limped upon his thigh. Therefore the children of Israel eat not the sinew of the hip which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew of the hip.

JOSEPH

Joseph, being seventeen years old, was feeding the flock with his brethren; and he was a lad with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought the evil report of them unto their father. Now Israel loved Joseph more than all his children, because he was the son of his old age:

[1] Rather, struck.

[2] Supernatural beings do not expose themselves to the sight of mortal men.

[3] God's combatant; one who fights on God's side, or with his help.

[4] The Face of God.

and he made him a coat of many colors. And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed yet a dream;[n] and, behold, the sun and the moon and eleven stars made obeisance to me. And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father kept the saying in mind.

And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Are not thy brethren feeding the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go now, see whether it is well with thy brethren, and well with the flock; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I am seeking my brethren: tell me, I pray thee, where they are feeding the flock. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

And they saw him afar off, and before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and

let us slay him, and cast him into one of the pits, and we will say, An evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard it, and delivered him out of their hand, and said, Let us not take his life. And Reuben said unto them, Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him: that he might deliver him out of their hand, to restore him to his father. And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph of his coat, the coat of many colors that was on him; and they took him, and cast him into the pit: and the pit was empty, there was no water in it.

And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our flesh. And his brethren hearkened unto him. And there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver.[1] And they brought Joseph into Egypt.

And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go? And they took Joseph's coat, and killed a he-goat, and dipped the coat in the blood; and they sent the coat of many colors, and they brought it to their father, and said, This have we found: know now whether it is thy son's coat or not. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt torn in pieces. And Jacob rent his garments, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him;

[1] For the price cf. Levit. xxvii. 3.

but he refused to be comforted; and he said, For I will go down to Sheol to my son mourning. And his father wept for him. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, the captain of the guard.

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, that had brought him down thither. And Jehovah was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that Jehovah was with him, and that Jehovah made all that he did to prosper in his hand. And Joseph found favor in his sight, and he ministered unto him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he made him overseer in his house, and over all that he had, that Jehovah blessed the Egyptian's house for Joseph's sake; and the blessing of Jehovah was upon all that he had, in the house and in the field. And he left all that he had in Joseph's hand; and he knew not aught that was with him, save the bread which he did eat. And Joseph was comely, and well-favored.

And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused, and said unto his master's wife, Behold, my master knoweth not what is with me in the house, and he hath put all that he hath into my hand: he is not greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass about this time, that he went into the house to do his work; and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she called unto the men of her

house, and spake unto them, saying, See, he hath brought in a Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a loud voice: and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment by me, and fled, and got him out. And she laid up his garment by her, until his master came home. And she spake unto him according to these words, saying, The Hebrew servant, whom thou hast brought unto us, came unto me to mock me: and it came to pass, as I lifted up my voice and cried, that he left his garment by me, and fled out.

And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. And Joseph's master took him, and put him into the prison,[n] the place where the king's prisoners were bound: and he was there in the prison. But Jehovah was with Joseph, and showed kindness unto him, and gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to anything that was under his hand, because Jehovah was with him; and that which he did, Jehovah made it to prosper.

And it came to pass after these things, that the butler of the king of Egypt and his baker offended their lord the king of Egypt. And Pharaoh was wroth against his two officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he ministered unto them: and they continued a season in ward. And they dreamed a dream both of them, each man his dream, in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, who were bound in the prison. And Joseph came in unto them in the morning, and saw them, and, behold, they were sad. And he asked Pharaoh's officers that were with

him in ward in his master's house, saying, Wherefore look ye so sad to-day? And they said unto him, We have dreamed a dream, and there is none that can interpret it. And Joseph said unto them, Do not interpretations belong to God? tell it me, I pray you.

And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; and in the vine were three branches: and it was as though it budded, and its blossoms shot forth; and the clusters thereof brought forth ripe grapes: and Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. And Joseph said unto him, This is the interpretation of it: the three branches are three days; [n] within yet three days shall Pharaoh lift up thy head,[1] and restore thee unto thine office: and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler. But have me in thy remembrance when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, three baskets of white bread were on my head: and in the uppermost basket there was of all manner of baked food for Pharaoh; and the birds did eat them out of the basket upon my head. And Joseph answered and said, This is the interpretation thereof: the three baskets are three days; within yet three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee. And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and the head of the chief baker among his servants. And he re-

[1] Release you.

stored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: but he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgat him.

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river[1] seven kine,[n] well-favored and fat-fleshed; and they fed in the reed grass. And, behold, seven other kine came up after them out of the river, ill-favored and lean-fleshed, and stood by the other kine upon the brink of the river. And the ill-favored and lean-fleshed kine did eat up the seven well-favored and fat kine. So Pharaoh awoke. And he slept and dreamed a second time: and, behold, seven ears of grain came up upon one stalk, rank and good. And, behold, seven ears, thin and blasted with the east wind, sprung up after them. And the thin ears swallowed up the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the house of the captain of the guard, me and the chief baker: and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was with us there a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Then Pharoah sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself,[a] and changed

[1] The Nile.

his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that when thou hearest a dream thou canst interpret it. And Joseph answered Pharaoh, saying, It is not in me: God will give Pharaoh an answer of peace. And Pharaoh spake unto Joseph, In my dream, behold, I stood upon the brink of the river: and, behold, there came up out of the river seven kine, fat-fleshed and well-favored; and they fed in the reed grass: and, behold, seven other kine came up after them, poor and very ill-favored and lean-fleshed, such as I never saw in all the land of Egypt for badness: and the lean and ill-favored kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them: but they were still ill-favored, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up upon one stalk, full and good: and, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: and the thin ears swallowed up the seven good ears: and I told it unto the magicians; but there was none that could declare it to me.

And Joseph said unto Pharaoh, The dream of Pharaoh is one: [1] what God is about to do he hath declared unto Pharaoh. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven lean and ill-favored kine that came up after them are seven years, and also the seven empty ears blasted with the east wind; they shall be seven years of famine. That is the thing which I spake unto Pharaoh: what God is about to do he hath showed unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine which followeth; for it shall be very grievous. And for that the dream was doubled unto Pharaoh, it is because

[1] Both dreams have the same interpretation.

the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint overseers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of these good years that come, and lay up grain under the hand of Pharaoh for food in the cities, and let them keep it. And the food shall be for a store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this, a man in whom the spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his signet ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;[1] and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he set him over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt. And Pharaoh called Joseph's name [n] Zaphnath-paaneah;[2] and he gave him to wife Asenath, the daughter of Potipherah priest of On.[n] And Joseph went out over the land of Egypt.

And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years which were in the land

[1] Insignia of royalty. [2] Sustainer of life.

of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph laid up grain as the sand of the sea, very much, until he left off numbering; for it was without number. And unto Joseph were born two sons before the year of famine came, whom Asenath, the daughter of Potipherah priest of On, bare unto him. And Joseph called the name of the first-born Manasseh: [1] For, said he, God hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: [2] For God hath made me fruitful in the land of my affliction. And the seven years of plenty, that was in the land of Egypt, came to an end. And the seven years of famine began to come, according as Joseph had said: and there was famine in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine was sore in the land of Egypt. And all countries came into Egypt to Joseph to buy grain, because the famine was sore in all the earth.

Now Jacob saw that there was grain in Egypt, and Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is grain in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy grain from Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure harm befall him. And the sons of Israel came to buy among those that came: for the famine was in the land of Canaan. And Joseph was the governor over the land; he it was that sold to all the people of the land. And Joseph's brethren came, and bowed down themselves to him with their faces to the earth.[n] And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly with them; and he said unto them, Whence come ye? And they

[1] Making to forget. [2] Fruitful.

said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the land ye are come. And they said, We thy servants are twelve brethren, the sons of one man in the land of Canaan; and behold, the youngest is this day with our father, and one is not. And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be bound, that your words may be proved, whether there be truth in you: or else by the life of Pharaoh surely ye are spies. And he put them all together into ward three days.

And Joseph said unto them the third day, This do, and live; for I fear God: if ye be true men, let one of your brethren be bound in your prison house; but go ye, carry grain for the famine of your houses: and bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so. And they said one to another, We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore also, behold, his blood is required. And they knew not that Joseph understood them; for there was an interpreter between them. And he turned himself about from them, and wept; and he returned to them, and spake to them, and took Simeon from among them, and bound him before their eyes. Then Joseph commanded to fill their vessels with grain, and to restore every man's money into his sack, and to give them provision for the way: and thus was it done unto them.

And they laded their asses with their grain, and departed thence. And as one of them opened his sack to give his ass provender in the lodging place, he espied his money; and, behold, it was in the mouth of his sack. And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they turned trembling one to another, saying, What is this that God hath done unto us? And they came unto Jacob their father unto the land of Canaan, and told him all that had befallen them, saying, The man, the lord of the land, spake roughly with us, and took us for spies of the country. And we said unto him, We are true men; we are no spies: we are twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the land, said unto us, Hereby shall I know that ye are true men: leave one of your brethren with me, and take grain for the famine of your houses, and go your way; and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffic in the land.

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when they and their father saw their bundles of money, they were afraid. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. And he said, My son shall not go down with you; for his brother is dead, and he only is left: if harm befall him by the way in which ye go, then will ye bring down my gray hairs with sorrow to Sheol.

And the famine was sore in the land. And it came to pass, when they had eaten up the grain which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest

unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send him, we will not go down; for the man said unto us, Ye shall not see my face, except your brother be with you. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said, The man asked straitly concerning ourselves, and concerning our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we in any wise know that he would say, Bring your brother down? And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: for except we had lingered, surely we had now returned a second time. And their father Israel said unto them, If it be so now, do this: take of the choice fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spicery and myrrh, nuts, and almonds; and take double money in your hand; and the money that was returned in the mouth of your sacks carry again in your hand; peradventure it was an oversight: take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may release unto you your other brother and Benjamin. And if I be bereaved of my children, I am bereaved. And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

And when Joseph saw Benjamin with them, he said to the steward of his house, Bring the men into the house, and slay, and make ready; for the men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men to Joseph's house. And the men were afraid, because they were brought to Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he

may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. And they came near to the steward of Joseph's house, and they spake unto him at the door of the house, and said, Oh, my lord, we came indeed down at the first time to buy food: and it came to pass, when we came to the lodging place, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight; and we have brought it again in our hand. And other money have we brought down in our hand to buy food: we know not who put our money in our sacks. And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph's coming at noon; for they heard that they should eat bread there.

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed down themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they said, Thy servant our father is well, he is yet alive. And they bowed the head, and made obeisance. And he lifted up his eyes, and saw Benjamin his brother, his mother's son, and said, Is this your youngest brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his heart yearned over his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and came out; and he refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, that did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marveled one with another. And he took and sent

messes unto them from before him: [1] but Benjamin's mess was five [2] times so much as any of theirs. And they drank, and were merry with him.

And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his grain money. And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and were not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this that in which my lord drinketh, and whereby he indeed divineth? ye have done evil in so doing. And he overtook them, and he spake unto them these words. And they said unto him, Wherefore speaketh my lord such words as these? Far be it from thy servants that they should do such a thing. Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, let him die, and we also will be my lord's bondmen. And he said, Now also let it be according unto your words: he with whom it is found shall be my bondman; and ye shall be blameless. Then they hasted, and took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left off at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city.

And Judah and his brethren came to Joseph's house; and he was yet there: and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done? know ye not

[1] From his own table.

[2] The number five occupied much the same place among the Egyptians that seven did among the Hebrews.

that such a man as I can indeed divine? [n] And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's bondmen, both we, and he also in whose hand the cup is found. And he said, Far be it from me that I should do so: the man in whose hand the cup is found, he shall be my bondman; but as for you, get you up in peace unto your father.

Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother; and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons: and the one went out from me, and I said, Surely he is torn in pieces; and I have not seen him since: and if ye take this one also from me, and harm befall him, ye will bring down my gray hairs with sorrow to Sheol. Now therefore when I come to thy servant my father, and the lad is not with us; seeing that his life is bound up in the lad's life; it will come to pass, when he seeth that the lad is not with us, that he will die: and thy servants will bring down the gray hairs of thy servant our father with sorrow to Sheol. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then shall I bear the

blame to my father for ever. Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, if the lad be not with me? lest I see the evil that shall come on my father.

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians heard, and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. And now be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and there are yet five years, in which there shall be neither plowing nor harvest. And God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not; and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for there are yet five years of famine; lest thou come to poverty, thou, and thy household, and all that thou hast. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen: and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon

his neck. And he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

And the report thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye: lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye: take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours.

And the sons of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner: ten asses laden with the good things of Egypt, and ten she-asses laden with grain and bread and provision for his father by the way. So he sent his brethren away, and they departed; and he said unto them, See that ye fall not out by the way. And they went up out of Egypt, and came into the land of Canaan unto Jacob their father. And they told him, saying, Joseph is yet alive, and he is ruler over all the land of Egypt. And his heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into

Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes. And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

And he sent Judah before him unto Joseph, to show the way before him unto Goshen; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and he presented himself unto him, and fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, that thou art yet alive. And Joseph said unto his brethren, and unto his father's house, I will go up, and tell Pharaoh, and will say unto him, My brethren, and my father's house, who were in the land of Canaan, are come unto me; and the men are shepherds, for they have been keepers of cattle; and they have brought their flocks, and their herds, and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? that ye shall say, Thy servants have been keepers of cattle from our youth even until now, both we, and our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

Then Joseph went in and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. And from among his brethren he took five men, and presented them unto Pharaoh. And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and our fathers. And they said unto Pharaoh, To sojourn in the land are we come; for there is no pasture for thy servants' flocks; for the famine is

sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: the land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any able men among them, then make them rulers over my cattle. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How many are the days of the years of thy life? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh, and went out from the presence of Pharaoh. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

THE BIRTH OF MOSES AND THE OPPRESSION OF ISRAEL

And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes,[1] and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink. And his sister[2] stood afar off, to know what would be done to him. And the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the riverside; and she

[1] A water-tight box made of paper reeds and cemented.

[2] Miriam.

saw the ark among the flags, and sent her handmaid to fetch it. And she opened it, and saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maiden went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses,[1] and said, Because I drew him out of the water.

And it came to pass in those days, when Moses was grown up,[2] that he went out unto his brethren, and looked on their burdens. and he saw an Egyptian smiting a Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he smote the Egyptian, and hid him in the sand. And he went out the second day, and, behold, two men of the Hebrews were striving together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? thinkest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely the thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. And when they came to Reuel their father, he said, How is it that ye are come so soon to-day? And they said, An Egyptian delivered us out of the

[1] The Hebrew word *mashah* means to draw out.

[2] According to Jewish tradition, when he was forty years old. See Acts vii. 23.

hand of the shepherds, and moreover he drew water for us, and watered the flock. And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. And she bare a son, and he called his name Gershom;[1] for he said, I have been a sojourner in a foreign land.

And it came to pass in the course of those many days, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God saw the children of Israel, and God took knowledge of them.

Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb. And the angel of Jehovah appeared unto him in a flame of fire[2] out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt. And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.[3] Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.[4] And Jehovah said, I have surely seen the af-

[1] Sojourner.

[2] A symbol of purifying affliction. The bush symbolizes the people suffering, but not consumed.

[3] The Oriental takes off his shoes as a sign of reverence, as we remove our hats.

[4] The Hebrew believed that no man who had seen God could live.

fliction of my people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite. And now, behold, the cry of the children of Israel is come unto me: moreover I have seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: [1] and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, Jehovah, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite,

[1] The Eternal God.

and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, Jehovah, the God of the Hebrews, hath met with us: and now let us go, we pray thee, three days' journey into the wilderness, that we may sacrifice to Jehovah our God. And I know that the king of Egypt will not give you leave to go, no, not by a mighty hand. And I will put forth my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. And I will give this people favor in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: but every woman shall ask of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall despoil the Egyptians.

And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice; for they will say, Jehovah hath not appeared unto thee. And Jehovah said unto him, What is that in thy hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And Jehovah said unto Moses, Put forth thy hand, and take it by the tail (and he put forth his hand, and laid hold of it, and it became a rod in his hand); that they may believe that Jehovah, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. And Jehovah said furthermore unto him, Put now thy hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous, as white as snow. And he said, Put thy hand into thy bosom again. (And he put his hand into his bosom again; and when he took it out of his bosom, behold, it was turned again as his other flesh.) And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not

believe even these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

And Moses said unto Jehovah, Oh, Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; for I am slow of speech, and of a slow tongue. And Jehovah said unto him, Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I, Jehovah? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak. And he said, Oh, Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of Jehovah was kindled against Moses, and he said, Is there not Aaron thy brother the Levite? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put the words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him as God. And thou shalt take in thy hand this rod, wherewith thou shalt do the signs.

And Moses went and returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren that are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. And Jehovah said unto Moses in Midian, Go, return into Egypt; for all the men are dead that sought thy life. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand. And Jehovah said unto Moses, When thou goest back into Egypt, see that thou do before Pharaoh all the wonders which I have put in thy hand: but I will harden his heart, and he will not let the people go. And thou shalt say unto Pharaoh, Thus saith Jehovah, Israel is my son, my first-born: and I have said unto thee, Let my son go, that he may

serve me; and thou hast refused to let him go: behold, I will slay thy son, thy first-born.

And Jehovah said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mountain of God, and kissed him. And Moses told Aaron all the words of Jehovah wherewith he had sent him, and all the signs wherewith he had charged him. And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which Jehovah had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that Jehovah had visited the children of Israel, and that he had seen their affliction, then they bowed their heads and worshiped.

And afterward Moses and Aaron came, and said unto Pharaoh, Thus saith Jehovah, the God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is Jehovah, that I should hearken unto his voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the wilderness, and sacrifice unto Jehovah our God, lest he fall upon us with pestilence, or with the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, loose the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land are now many, and ye make them rest from their burdens. And the same day Pharaoh commanded the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick,[1] as heretofore: let them go and gather straw for themselves. And the number of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof: for they are idle; therefore

[1] The bricks in the old monuments of Egypt, and also in many pyramids are not burnt, but only dried in the sun. The bricks were made firm by means of chopped straw, generally gathered from the stubble of the harvested fields. This was mixed with the clay.

they cry, saying, Let us go and sacrifice to our God. Let heavier work be laid upon the men, that they may labor therein; and let them not regard lying words.

And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. Go yourselves, get you straw where ye can find it; for nought of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt to gather stubble for straw. And the taskmasters were urgent, saying, Fulfill your works, your daily tasks, as when there was straw. And the officers of the children of Israel, whom Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task both yesterday and to-day, in making brick as heretofore?

Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people. But he said, Ye are idle, ye are idle: therefore ye say, Let us go and sacrifice to Jehovah. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the number of bricks. And the officers of the children of Israel did see that they were in evil case, when it was said, Ye shall not diminish aught from your bricks, your daily tasks. And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: and they said unto them, Jehovah look upon you, and judge; because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

THE DEATH OF MOSES

And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And Jehovah showed him all the land of Gilead, unto Dan, and all Naphtali, and

the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea,[1] and the South, and the Plain of the valley of Jericho the city of palm trees, unto Zoar. And Jehovah said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah. And he buried him in the valley in the land of Moab over against Beth-peor: but no man knoweth of his sepulcher unto this day. And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses were ended.

And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as Jehovah commanded Moses. And there hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face, in all the signs and the wonders, which Jehovah sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel.

THE FALL OF JERICHO

Now Jericho was straitly [2] shut up because of the children of Israel: none went out, and none came in. And Jehovah said unto Joshua, See, I have given into thy hand Jericho, and the king thereof, and the mighty men of valor. And ye shall compass the city, all the men of war, going about the city once. Thus shalt thou do six days. And seven [n] priests shall bear seven trumpets of rams' horns [3] before the ark: and the seventh day ye shall compass

[1] The Mediterranean.

[2] Strictly, closely.

[3] Not the long, straight trumpet generally used, but a curved trumpet

the city seven times, and the priests shall blow the trumpets. And it shall be, that, when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall go up every man straight before him. And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets or rams' horns before the ark of Jehovah. And they said unto the people, Pass on, and compass the city, and let the armed men pass on before the ark of Jehovah.

And it was so, that, when Joshua had spoken unto the people, the seven priests bearing the seven trumpets of rams' horns before Jehovah passed on, and blew the trumpets: and the ark of the covenant of Jehovah followed them. And the armed men went before the priests that blew the trumpets, and the rearward [1] went after the ark, the priests blowing the trumpets as they went. And Joshua commanded the people, saying, Ye shall not shout,[n] nor let your voice be heard, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout. So he caused the ark of Jehovah to compass the city, going about it once: and they came into the camp, and lodged in the camp.

And Joshua rose early in the morning, and the priests took up the ark of Jehovah. And the seven priests bearing the seven trumpets of rams' horns before the ark of Jehovah went on continually, and blew the trumpets: and the armed men went before them; and the rearward came after the ark of Jehovah, the priests blowing the trumpets as they went. And the second day they compassed the city once, and returned into the camp: so they did six days.

And it came to pass on the seventh day, that they rose early at the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city

somewhat like the modern cornet. They were used to announce the year of Jubilee. See Levit. xxv. 9.

[1] Rearguard.

seven times. And it came to pass at the seventh time, when the priests blew the trumpets, Joshua said unto the people, Shout; for Jehovah hath given you the city. And the city shall be devoted,[1] even it and all that is therein, to Jehovah. But as for you, only keep yourselves from the devoted thing, lest when ye have devoted it, ye take of the devoted thing; so would ye make the camp of Israel accursed, and trouble it. But all the silver, and gold, and vessels of brass and iron, are holy unto Jehovah: they shall come into the treasury of Jehovah.

So the people shouted, and the priests blew the trumpets: and it came to pass, when the people heard the sound of the trumpet, that the people shouted with a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that was in the city, both man and woman, both young and old, and ox, and sheep, and ass, with the edge of the sword.

JOSHUA AT GIBEON

Now it came to pass, when Adoni-zedek king of Jerusalem heard how Joshua had taken Ai, and utterly destroyed it (as he had done to Jericho and her king, so he had done to Ai and her king), and how the inhabitants of Gibeon had made peace with Israel, and were among them; that they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty.

Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, Come up unto me, and help me, and let us smite Gibeon; for it hath made peace with Joshua and with the children of Israel. Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon,

[1] Appointed by Jehovah to utter destruction.

gathered themselves together, and went up, they and all their hosts, and encamped against Gibeon, and made war against it.

And the men of Gibeon sent unto Joshua to the camp of Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the hill country are gathered together against us. So Joshua went up from Gilgal, he, and all the people of war with him, and all the mighty men of valor. And Jehovah said unto Joshua, Fear them not: for I have delivered them into thy hands; there shall not a man of them stand before thee. Joshua therefore came upon them suddenly: for he went up from Gilgal all the night. And Jehovah discomfited them before Israel, and he slew them with a great slaughter at Gibeon, and chased them by the way of the ascent of Beth-horon, and smote them to Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, while they were at the descent of Beth-horon, that Jehovah cast down great stones from heaven upon them unto Azekah, and they died: they were more who died with the hailstones than they whom the children of Israel slew with the sword.

Then spake Joshua to Jehovah in the day when Jehovah delivered up the Amorites before the children of Israel; and he said in the sight of Israel,

Sun, stand thou still upon Gibeon;
And thou, Moon, in the valley of Aijalon.
And the sun stood still, and the moon stayed,
Until the nation had avenged themselves of their enemies.[n]

Is not this written in the book of Jashar? And the sun stayed in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that Jehovah hearkened unto the voice of a man: for Jehovah fought for Israel.

And Joshua returned, and all Israel with him, unto the camp to Gilgal.

GIDEON

Then all the Midianites and the Amalekites and the children of the east assembled themselves together; and they passed over, and encamped in the valley of Jezreel.[1] But the Spirit of Jehovah came upon Gideon; and he blew a trumpet; and Abiezer was gathered together after him. And he sent messengers throughout all Manasseh; and they also were gathered together after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali: and they came up to meet them.

And Gideon said unto God, If thou wilt save Israel by my hand, as thou hast spoken, behold, I will put a fleece of wool on the threshing floor; if there be dew on the fleece only, and it be dry upon all the ground, then shall I know that thou wilt save Israel by my hand, as thou hast spoken. And it was so; for he rose up early on the morrow, and pressed the fleece together, and wrung the dew out of the fleece, a bowlful of water. And Gideon said unto God, Let not thine anger be kindled against me, and I will speak but this once: let me make trial, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and encamped beside the spring of Harod: and the camp of Midian was on the north side of them, by the hill of Moreh, in the valley.

And Jehovah said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore proclaim in the ears of the people, saying, Whosoever is fearful and trembling, let him return and depart from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

[1] The plain of Esdraelon, the "battlefield of Palestine."

And Jehovah said unto Gideon, The people are yet too many; bring them down unto the water, and I will try [1] them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. So he brought down the people unto the water: and Jehovah said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water. And Jehovah said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the people go every man unto his place. So the people took victuals in their hand, and their trumpets; and he sent all the men of Israel every man unto his tent, but retained the three hundred men: and the camp of Midian was beneath him in the valley.

And it came to pass the same night, that Jehovah said unto him, Arise, get thee down into the camp; for I have delivered it into thy hand. But if thou fear to go down, go thou with Purah thy servant down to the camp: and thou shalt hear what they say; and afterward shall thy hands be strengthened to go down into the camp. Then went he down with Purah his servant unto the outermost part of the armed men that were in the camp. And the Midianites and the Amalekites and all the children of the east lay along in the valley like locusts for multitude; and their camels were without number, as the sand which is upon the seashore for multitude. And when Gideon was come, behold, there was a man telling a dream unto his fellow; and he said, Behold, I dreamed a dream; and, lo, a cake of barley bread tumbled into the camp of Midian, and came unto the tent, and smote it so that it fell, and turned it upside down, so that the tent lay flat. And his fellow answered and said, This is nothing else save the sword of Gideon

[1] Test.

the son of Joash, a man of Israel: into his hand God hath delivered Midian, and all the host.

And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshiped; and he returned into the camp of Israel, and said, Arise; for Jehovah hath delivered into your hand the host of Midian. And he divided the three hundred men into three companies, and he put into the hands of all of them trumpets, and empty pitchers, with torches within the pitchers. And he said unto them, Look on me, and do likewise: and, behold, when I come to the outermost part of the camp, it shall be that, as I do, so shall ye do. When I blow the trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, For Jehovah and for Gideon.

So Gideon, and the hundred men that were with him, came unto the outermost part of the camp in the beginning of the middle watch,[1] when they had but newly set the watch: and they blew the trumpets, and brake in pieces the pitchers that were in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the torches in their left hands, and the trumpets in their right hands wherewith to blow; and they cried, The sword of Jehovah and of Gideon. And they stood every man in his place round about the camp; and all the host ran; and they shouted, and put them to flight. And they blew the three hundred trumpets, and Jehovah set every man's sword against his fellow, and against all the host; and the host fled as far as Beth-shittah toward Zererah, as far as the border of Abel-meholah, by Tabbath. And the men of Israel were gathered together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after Midian.

And Gideon sent messengers throughout all the hill country of Ephraim, saying, Come down against Midian, and take before them the waters, as far as Beth-barah, even the Jordan. So all the men of Ephraim were gathered together, and took the waters as far as Beth-barah, even the Jordan. And they took the two

[1] About midnight.

princes of Midian, Oreb and Zeeb;[1] and they slew Oreb at the rock of Oreb, and Zeeb they slew at the wine press of Zeeb, and pursued Midian: and they brought the heads of Oreb and Zeeb to Gideon beyond the Jordan.

JOTHAM'S FABLE OF THE TREES

The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to wave to and fro over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I leave my sweetness, and my good fruit, and go to wave to and fro over the trees? And the trees said unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my new wine, which cheereth God and man, and go to wave to and fro over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and take refuge in my shade; and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

JEPHTHAH'S VOW

And Jephthah vowed a vow unto Jehovah, and said, If thou wilt indeed deliver the children of Ammon into my hand, then it shall be, that whatsoever cometh forth from the doors of my house[n] to meet me, when I return in peace from the children of Ammon, it shall be Jehovah's, and I will offer it up for a burnt offering. So Jephthah passed over unto the children of Ammon to fight against them; and Jehovah delivered them into his hand. And he smote them from Aroer until thou come to Minnith, even twenty cities, and unto Abel-cheramim, with a very great slaughter. So the children of Ammon were subdued before the children of Israel.

[1] The names mean respectively *raven* and *wolf*.

And Jephthah came to Mizpah unto his house; and, behold, his daughter came out to meet him with timbrels [1] and with dances: and she was his only child; besides her he had neither son nor daughter.[n] And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me; for I have opened my mouth unto Jehovah, and I cannot go back.[n] And she said unto him, My father,[n] thou hast opened thy mouth unto Jehovah; do unto me according to that which hath proceeded out of thy mouth, forasmuch as Jehovah hath taken vengeance for thee on thine enemies, even on the children of Ammon. And she said unto her father, Let this thing be done for me; let me alone two months, that I may depart and go down upon the mountains, and bewail my virginity,[n] I and my companions. And he said, Go. And he sent her away for two months: and she departed, she and her companions, and bewailed her virginity upon the mountains. And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew not man.[2] And it was a custom [3] in Israel, that the daughters of Israel went yearly to celebrate the daughter of Jephthah the Gileadite four days in a year.

THE BATTLE AT MEGIDDO AND THE SONG OF DEBORAH

And the children of Israel again did that which was evil in the sight of Jehovah, when Ehud was dead. And Jehovah sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, who dwelt in Harosheth of the Gentiles. And the children of Israel cried unto Jehovah: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

[1] The timbrel was like the modern tambourine.

[2] She died unmarried.

[3] Rather, "an ordinance."

Now Deborah, a prophetess,[n] the wife of Lappidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Beth-el in the hill country of Ephraim: and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not Jehovah, the God of Israel, commanded, saying, Go and draw unto mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thy hand. And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go. And she said, I will surely go with thee: notwithstanding, the journey that thou takest shall not be for thine honor; for Jehovah will sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh. And Barak called Zebulun and Naphtali together to Kedesh; and there went up ten thousand men at his feet: [1] and Deborah went up with him.

Now Heber the Kenite had separated himself from the Kenites, even from the children of Hobab the brother-in-law of Moses, and had pitched his tent as far as the oak in Zaanannim, which is by Kedesh.

And they told Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles, unto the river Kishon. And Deborah said unto Barak, Up; for this is the day in which Jehovah hath delivered Sisera into thy hand; is not Jehovah gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. And Jehovah discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; and Sisera alighted from his chariot, and fled away on his feet. But Barak pursued after the chariots, and after the

[1] Or "on foot," namely infantry.

host, unto Harosheth of the Gentiles: and all the host of Sisera fell by the edge of the sword; there was not a man left.

Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite; for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And he turned in unto her into the tent, and she covered him with a rug. And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk,[1] and gave him drink, and covered him. And he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No. Then Jael Heber's wife took a tent pin, and took a hammer in her hand, and went softly unto him, and smote the pin into his temples, and it pierced through into the ground; for he was in a deep sleep; so he swooned and died. And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou seekest. And he came unto her; and, behold, Sisera lay dead, and the tent pin was in his temples.

So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prevailed more and more against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

Then sang Deborah and Barak the son of Abinoam on that day, saying,

I[2]

For that the leaders took the lead in Israel,
For that the people offered themselves willingly,
Bless ye Jehovah.
Hear, O ye kings; give ear, O ye princes;
I, even I, will sing unto Jehovah;
I will sing praise to Jehovah, the God of Israel.

[1] This was fermented milk, kumiss.

[2] The Prelude.

Jehovah, when thou wentest forth out of Seir,
When thou marchedst out of the field of Edom,
The earth trembled, the heavens also dropped,
Yea, the clouds dropped water.
The mountains quaked at the presence of Jehovah,
Even yon Sinai at the presence of Jehovah, the God of Israel.

II [1]

In the days of Shamgar the son of Anath,
In the days of Jael, the highways were unoccupied,
And the travelers walked through byways.
The rulers ceased in Israel, they ceased,
Until that I Deborah arose,
That I arose a mother in Israel.
They chose new gods;
Then was war in the gates:
Was there a shield or spear seen
Among forty thousand in Israel?
My heart is toward the governors of Israel,
That offered themselves willingly among the people:
Bless ye Jehovah.
Tell of it, ye that ride on white asses,
Ye that sit on rich carpets,
And ye that walk[n] by the way.
Far from the noise of archers, in the places of drawing water,
There shall they [2] rehearse the righteous acts of Jehovah,
Even the righteous acts of his rule in Israel.

III [3]

Then the people of Jehovah went down to the gates.
Awake, awake, Deborah;
Awake, awake, utter a song:
Arise, Barak, and lead away thy captives, thou son of Abinoam.
Then came down a remnant of the nobles and the people;
Jehovah came down for me against the mighty.

[1] The Desolation.
[2] The women.
[3] The Muster of the Tribes.

Out of Ephraim came down they whose root is in Amalek;
After thee, Benjamin, among thy peoples;
Out of Machir came down governors,
And out of Zebulun they that handle the marshal's staff.
And the princes of Issachar were with Deborah;
As was Issachar, so was Barak;
Into the valley they rushed forth at his feet.
By the watercourses of Reuben
There were great resolves of heart.
Why sattest thou among the sheepfolds,
To hear the pipings for the flocks?
At the watercourses of Reuben
There were great searchings of heart.
Gilead abode beyond the Jordan:
And Dan, why did he remain in ships?
Asher [n] sat still at the haven of the sea,
And abode by his creeks.
Zebulun was a people that jeoparded their lives unto the death,
And Naphtali, upon the high places of the field.

IV [1]

The kings came and fought;
Then fought the kings of Canaan,
In Taanach by the waters of Megiddo: [2]
They took no gain of money.
From heaven fought the stars,
From their courses they fought against Sisera.
The river Kishon swept them away,
That ancient river, the river Kishon.
O my soul, march on with strength.
Then did the horsehoofs stamp
By reason of the prancings, the prancings of their strong ones.
Curse ye Meroz, said the angel of Jehovah,
Curse ye bitterly the inhabitants thereof,
Because they came not to the help of Jehovah,
To the help of Jehovah against the mighty.

[1] The Battle and the Rout.

[2] The battle was fought in the plain of Esdraelon in the North of Palestine.

V [1]

Blessed above women shall Jael be,
The wife of Heber the Kenite;
Blessed shall she be above women in the tent.
He asked water, and she gave him milk;
She brought him butter in a lordly dish.
She put her hand to the tent pin,
And her right hand to the workmen's hammer;
And with the hammer she smote Sisera, she smote through his head:
Yea, she pierced and struck through his temples.
At her feet he bowed, he fell, he lay;
At her feet he bowed, he fell:
Where he bowed, there he fell down dead.
Through the window she looked forth, and cried,
The mother of Sisera cried through the lattice,
Why is his chariot so long in coming?
Why tarry the wheels of his chariots?
Her wise ladies answered her,
Yea, she returned answer to herself,
Have they not found, have they not divided the spoil?
A damsel, two damsels to every man;
To Sisera a spoil of dyed garments,
A spoil of dyed garments embroidered,
Of dyed garments embroidered on both sides, on the necks of the spoil?

VI [2]

So let all thine enemies perish, O Jehovah:
But let them that love him be as the sun when he goeth forth in his might.

SAMSON

And there was a certain man of Zorah,[3] of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not. And the angel of Jehovah appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not; but thou shalt conceive, and bear a son. Now therefore beware,

[1] The Retribution. [2] Postlude.
[3] A city on the borders of Dan and Judah.

I pray thee, and drink no wine nor strong drink, and eat not any unclean thing: for, lo, thou shalt conceive, and bear a son; and no razor shall come upon his head; for the child shall be a Nazarite [1] unto God from the womb: and he shall begin to save Israel out of the hand of the Philistines. Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of the angel of God, very terrible; and I asked him not whence he was, neither told he me his name: but he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, and eat not any unclean thing; for the child shall be a Nazarite unto God from the womb to the day of his death.

Then Manoah entreated Jehovah, and said, Oh, Lord, I pray thee, let the man of God whom thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her. And the woman made haste, and ran, and told her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day. And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am. And Manoah said, Now let thy words come to pass: what shall be the ordering of the child, and how shall we do unto him? And the angel of Jehovah said unto Manoah, Of all that I said unto the woman let her beware. She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing; all that I commanded her let her observe.

And Manoah said unto the angel of Jehovah, I pray thee, let us detain thee, that we may make ready a kid for thee. And the angel of Jehovah said unto Manoah, Though thou detain me, I will not eat of thy bread; and if thou wilt make ready a burnt offering, thou must offer it unto Jehovah. For Manoah knew not

[1] For the law of the Nazarite see Num. vi. 1–21.

that he was the angel of Jehovah. And Manoah said unto the angel of Jehovah, What is thy name, that, when thy words come to pass, we may do thee honor? And the angel of Jehovah said unto him, Wherefore askest thou after my name, seeing it is wonderful? So Manoah took the kid with the meal offering, and offered it upon the rock unto Jehovah: and the angel did wondrously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of Jehovah ascended in the flame of the altar: and Manoah and his wife looked on; and they fell on their faces to the ground.

But the angel of Jehovah did no more appear to Manoah or to his wife. Then Manoah knew that he was the angel of Jehovah. And Manoah said unto his wife, We shall surely die, because we have seen God. But his wife said unto him, If Jehovah were pleased to kill us, he would not have received a burnt offering and a meal offering at our hand, neither would he have showed us all these things, nor would at this time have told such things as these. And the woman bare a son, and called his name Samson: and the child grew, and Jehovah blessed him. And the Spirit of Jehovah began to move him in Mahaneh-dan, between Zorah and Eshtaol.

And Samson went down to Timnah, and saw a woman in Timnah of the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnah of the daughters of the Philistines: now therefore get her for me to wife. Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well. But his father and his mother knew not that it was of Jehovah; for he sought an occasion against the Philistines. Now at that time the Philistines had rule over Israel.

Then went Samson down, and his father and his mother, to

Timnah, and came to the vineyards of Timnah: and, behold, a young lion roared against him. And the Spirit of Jehovah came mightily upon him, and he rent him as he would have rent a kid; and he had nothing in his hand: but he told not his father or his mother what he had done. And he went down, and talked with the woman; and she pleased Samson well. And after a while he returned to take her; and he turned aside to see the carcass of the lion: and, behold, there was a swarm of bees in the body of the lion, and honey. And he took it into his hands, and went on, eating as he went; and he came to his father and mother, and gave unto them, and they did eat: but he told them not that he had taken the honey out of the body of the lion.

And his father went down unto the woman: and Samson made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him.[1] And Samson said unto them, Let me now put forth a riddle unto you: if ye can declare it unto me within the seven days of the feast, and find it out, then I will give you thirty linen garments and thirty changes of raiment; but if ye cannot declare it unto me, then shall ye give me thirty linen garments and thirty changes of raiment. And they said unto him, Put forth thy riddle, that we may hear it. And he said unto them,

Out of the eater came forth food,
And out of the strong came forth sweetness.

And they could not in three days declare the riddle.

And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to impoverish us? is it not so? And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell thee?

[1] The "children of the bridechamber." Cf. Matt. ix. 15.

And she wept before him the seven days, while their feast lasted: [1] and it came to pass on the seventh day, that he told her, because she pressed him sore; and she told the riddle to the children of her people. And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them,

If ye had not plowed with my heifer,
Ye had not found out my riddle.

And the Spirit of Jehovah came mightily upon him, and he went down to Ashkelon, and smote thirty men of them, and took their spoil, and gave the changes of raiment unto them that declared the riddle. And his anger was kindled, and he went up to his father's house. But Samson's wife was given to his companion, whom he had used as his friend.

But it came to pass after a while, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in. And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, instead of her. And Samson said unto them, This time shall I be blameless in regard of the Philistines, when I do them a mischief. And Samson went and caught three hundred foxes,[2] and took firebrands, and turned tail to tail, and put a firebrand in the midst between every two tails. And when he had set the brands on fire, he let them go into the standing grain of the Philistines, and burnt up both the shocks and the standing grain, and also the oliveyards. Then the Philistines said, Who hath done this? And they said, Samson, the son-in-law of the Timnite, because he hath taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire. And Samson said unto them, If ye do after this manner, surely I will be avenged of you, and after that I will cease. And he

[1] The week of the wedding was called "the king's week."

[2] Rather, jackals.

smote them hip and thigh with a great slaughter: and he went down and dwelt in the cleft of the rock of Etam.

Then the Philistines went up, and encamped in Judah, and spread themselves in Lehi. And the men of Judah said, Why are ye come up against us? And they said, To bind Samson are we come up, to do to him as he hath done to us. Then three thousand men of Judah went down to the cleft of the rock of Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? what then is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them. And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves. And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new ropes, and brought him up from the rock.

When he came unto Lehi, the Philistines shouted as they met him: and the Spirit of Jehovah came mightily upon him, and the ropes that were upon his arms became as flax that was burnt with fire, and his bands dropped from off his hands. And he found a fresh jawbone of an ass, and put forth his hand, and took it, and smote a thousand men therewith. And Samson said,

With the jawbone of an ass, heaps [1] upon heaps,
With the jawbone of an ass have I smitten a thousand men.

And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand; and that place was called Ramath-lehi.[2] And he was sore athirst, and called on Jehovah, and said, Thou hast given this great deliverance by the hand of thy servant; and now shall I die for thirst, and fall into the hand of the uncircumcised. But God clave the hollow place that is in Lehi, and there came water thereout; and when he had drunk, his spirit came again, and he revived; wherefore the name

[1] There is a pun in the Hebrew, the same word standing for "ass" and "heaps."

[2] The Hill of the Jawbone.

thereof was called En-hakkore,[1] which is in Lehi, unto this day. And he judged Israel in the days of the Philistines twenty years.

And Samson went to Gaza, and saw there a harlot, and went in unto her. And it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, Let be till morning light, then we will kill him. And Samson lay till midnight, and arose at midnight, and laid hold of the doors of the gate of the city, and the two posts, and plucked them up, bar and all, and put them upon his shoulders, and carried them up to the top of the mountain that is before Hebron.[2]

And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver: [3] And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee. And Samson said unto her, If they bind me with seven green withes [4] that were never dried, then shall I become weak, and be as another man. Then the lords of the Philistines brought up to her seven green withes which had not been dried, and she bound him with them. Now she had liers-in-wait abiding in the inner chamber. And she said unto him, The Philistines are upon thee, Samson. And he brake the withes, as a string of tow is broken when it toucheth the fire. So his strength was not known.

And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. And he said unto her, If they only bind me with new ropes wherewith no work hath been done, then shall I become weak, and be as another man. So Delilah took new ropes, and

[1] The Spring of him that called.

[2] Hebron was about forty miles from Gaza.

[3] The whole sum would be over $3,000.

[4] New cords.

bound him therewith, and said unto him, The Philistines are upon thee, Samson. And the liers-in-wait were abiding in the inner chamber. And he brake them from off his arms like a thread.

And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. And she fastened it with the pin, and said unto him, The Philistines are upon thee, Samson. And he awaked out of his sleep, and plucked away the pin of the beam, and the web.

And she said unto him, How canst thou say, I love thee, when thy heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth. And it came to pass, when she pressed him daily with her words, and urged him, that his soul was vexed unto death. And he told her all his heart, and said unto her, There hath not come a razor upon my head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath told me all his heart. Then the lords of the Philistines came up unto her, and brought the money in their hand. And she made him sleep upon her knees; and she called for a man, and shaved off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, The Philistines are upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times, and shake myself free. But he knew not that Jehovah was departed from him. And the Philistines laid hold on him, and put out his eyes; and they brought him down to Gaza, and bound him with fetters of brass; and he did grind [1] in the prison house. Howbeit the hair of his head began to grow again after he was shaven.

And the lords of the Philistines gathered them together to offer

[1] Grinding was the work of slaves.

a great sacrifice unto Dagon their god [1] and to rejoice ; for they said, Our god hath delivered Samson our enemy into our hand. And when the people saw him, they praised their god; for they said, Our god hath delivered into our hand our enemy, and the destroyer of our country, who hath slain many of us. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made sport before them. And they set him between the pillars: and Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house resteth, that I may lean upon them. Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

And Samson called unto Jehovah, and said, O Lord Jehovah, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house rested, and leaned upon them, the one with his right hand, and the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead that he slew at his death were more than they that he slew in his life. Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the burying place of Manoah his father. And he judged Israel twenty years.

RUTH

And it came to pass in the days when the judges judged, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab [2] he, and his wife,

[1] The fish god.

[2] Moab was south of Gilead, east of the Dead Sea.

and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there. And Elimelech, Naomi's husband, died; and she was left, and her two sons. And they took them wives of the women of Moab;[n] the name of the one was Orpah, and the name of the other Ruth:[1] and they dwelt there about ten years. And Mahlon and Chilion died both of them; and the woman was left of her two children and her husband.

Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that Jehovah had visited his people in giving them bread. And she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah. And Naomi said unto her two daughters-in-law, Go, return each of you to her mother's house: Jehovah deal kindly with you, as ye have dealt with the dead, and with me. Jehovah grant you that ye may find rest, each of you in the house of her husband. Then she kissed them, and they lifted up their voice, and wept. And they said unto her, Nay, but we will return with thee unto thy people. And Naomi said, Turn again, my daughters: why will ye go with me? have I yet sons in my womb, that they may be your husbands? Turn again, my daughters, go your way; for I am too old to have a husband. If I should say, I have hope, if I should even have a husband to-night, and should also bear sons; would ye therefore tarry till they were grown? would ye therefore stay from having husbands? nay, my daughters; for it grieveth me much for your sakes, for the hand of Jehovah is gone forth against me. And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.

And she said, Behold, thy sister-in-law is gone back unto her people, and unto her god: return thou after thy sister-in-law. And

[1] Ruth is said to mean "Rose."

Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me. And when she saw that she was stedfastly minded to go with her, she left off speaking unto her.

So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and the women said, Is this Naomi? And she said unto them, Call me not Naomi,[1] call me Mara; for the Almighty hath dealt very bitterly with me. I went out full, and Jehovah hath brought me home [n] again empty; why call ye me Naomi, seeing Jehovah hath testified against me, and the Almighty hath afflicted me? So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab; and they came to Beth-lehem in the beginning of barley harvest.[2]

And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean among the ears of grain [n] after him in whose sight I shall find favor. And she said unto her, Go, my daughter. And she went, and came and gleaned in the field after the reapers: and her hap was to light on the portion of the field belonging unto Boaz, who was of the family of Elimelech. And, behold, Boaz came from Beth-lehem, and said unto the reapers, Jehovah be with you.[n] And they answered him, Jehovah bless thee. Then said Boaz unto his servant that was set over the reapers, Whose damsel is this? And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab: and she said, Let me glean, I pray you,

1 Naomi means "Pleasant," Mara means "Bitter."

2 The barley harvest was in April; the wheat harvest, two or three weeks later.

and gather after the reapers among the sheaves. So she came, and hath continued even from the morning until now, save that she tarried a little in the house.

Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither pass from hence, but abide here fast by my maidens. Let thine eyes be on the field that they do reap, and go thou after them: have not I charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn. Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found favor in thy sight, that thou shouldest take knowledge of me, seeing I am a foreigner? And Boaz answered and said unto her, It hath fully been showed me, all that thou hast done unto thy mother-in-law since the death of thy husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people that thou knewest not heretofore. Jehovah recompense thy work, and a full reward be given thee of Jehovah, the God of Israel, under whose wings thou art come to take refuge. Then she said, Let me find favor in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken kindly unto thy handmaid, though I be not as one of thy handmaidens.

And at mealtime Boaz said unto her, Come hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers; and they reached her parched grain, and she did eat, and was sufficed, and left thereof.[1] And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not. And also pull out some for her from the bundles, and leave it, and let her glean, and rebuke her not.

So she gleaned in the field until even; and she beat out that which she had gleaned, and it was about an ephah [2] of barley. And she

[1] Vinegar was a sour wine, parched corn was grain roasted on an iron plate.

[2] An ephah was about a bushel.

took it up, and went into the city; and her mother-in-law saw what she had gleaned: and she brought forth and gave to her that which she had left after she was sufficed. And her mother-in-law said unto her, Where hast thou gleaned to-day? and where hast thou wrought? blessed be he that did take knowledge of thee. And she showed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day is Boaz. And Naomi said unto her daughter-in-law, Blessed be he of Jehovah, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is nigh of kin unto us, one of our near kinsmen. And Ruth the Moabitess said, Yea, he said unto me, Thou shalt keep fast by my young men, until they have ended all my harvest. And Naomi said unto Ruth her daughter-in-law, It is good, my daughter, that thou go out with his maidens, and that they meet thee not in any other field. So she kept fast by the maidens of Boaz, to glean unto the end of barley harvest and of wheat harvest; and she dwelt with her mother-in-law.

And Naomi her mother-in-law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee? And now is not Boaz our kinsman, with whose maidens thou wast? Behold, he winnoweth barley to-night in the threshing floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee,[n] and get thee down to the threshing floor; but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do. And she said unto her, All that thou sayest I will do.

And she went down unto the threshing floor, and did according to all that her mother-in-law bade her. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of grain: and she came softly, and uncovered his feet, and laid her down. And it came to pass at midnight, that the man was afraid, and turned himself; and behold, a woman lay

at his feet. And he said, Who art thou? And she answered, I am Ruth thy handmaid: spread therefore thy skirt [n] over thy handmaid: for thou art a near kinsman.[n] And he said, Blessed be thou of Jehovah, my daughter: thou hast showed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou sayest; for all the city of my people doth know that thou art a worthy woman. And now it is true that I am a near kinsman; howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part; but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as Jehovah liveth: lie down until the morning.

And she lay at his feet until the morning: and she rose up before one could discern another.[n] For he said, Let it not be known that the woman came to the threshing floor. And he said, Bring the mantle that is upon thee, and hold it; and she held it; and he measured six measures [n] of barley, and laid it on her: and he went into the city. And when she came to her mother-in-law, she said, Who art thou, my daughter? And she told her all that the man had done to her. And she said, These six measures of barley gave he me; for he said, Go not empty unto thy mother-in-law. Then said she, Sit still,[n] my daughter, until thou know how the matter will fall; for the man will not rest, until he have finished the thing this day.

Now Boaz went up to the gate, and sat him down there: and, behold, the near kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. And he took ten men [n] of the elders of the city, and said, Sit ye down here. And they sat down. And he said unto the near kinsman, Naomi, that is come again out of the country of Moab, selleth the parcel of land, which was our brother Elimelech's: and I thought to disclose it unto thee, saying, Buy it before them that sit here, and before the elders of my

people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know; for there is none to redeem it besides thee; and I am after thee. And he said, I will redeem it. Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. And the near kinsman said, I cannot redeem it [n] for myself, lest I mar mine own inheritance: take thou my right of redemption on thee; for I cannot redeem it.

Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, to confirm all things: a man drew off his shoe,[n] and gave it to his neighbor; and this was the manner of attestation in Israel. So the near kinsman said unto Boaz, Buy it for thyself. And he drew off his shoe. And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day. And all the people that were in the gate, and the elders, said, We are witnesses. Jehovah make the woman that is come into thy house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephrathah, and be famous in Beth-lehem: and let thy house be like the house of Perez, whom Tamar bare unto Judah, of the seed which Jehovah shall give thee of this young woman.

So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah gave her conception, and she bare a son. And the women said unto Naomi, Blessed be Jehovah, who hath not left thee this day without a near kinsman; and let his name be famous in Israel. And he shall be unto thee a restorer of life, and a nourisher of thine old age; for thy daughter-in-law, who loveth thee, who is better to thee than seven sons, hath borne him.

And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

Now these are the generations of Perez: Perez begat Hezron, and Hezron begat Ram, and Ram begat Amminadab, and Amminadab begat Nahshon, and Nahshon begat Salmon, and Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David.

THE CHOOSING AND ANOINTING OF SAUL

Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah, the son of a Benjamite, a mighty man of valor. And he had a son, whose name was Saul,[1] a young man and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people. And the asses of Kish, Saul's father, were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses. And he passed through the hill country of Ephraim, and passed through the land of Shalishah, but they found them not: then they passed through the land of Shaalim, and there they were not: and he passed through the land of the Benjamites, but they found them not.

When they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return, lest my father leave off caring for the asses, and be anxious for us. And he said unto him, Behold now, there is in this city a man of God, and he is a man that is held in honor; all that he saith cometh surely to pass: now let us go thither; peradventure he can tell us concerning our journey whereon we go. Then said Saul to his servant, But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the

[1] The name means *asked*.

man of God: what have we? And the servant answered Saul again, and said, Behold, I have in my hand the fourth part of a shekel of silver: [1] that will I give to the man of God, to tell us our way. (Beforetime in Israel, when a man went to inquire of God, thus he said, Come, and let us go to the seer; for he that is now called a Prophet was beforetime called a Seer.) Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God was.

As they went up the ascent to the city, they found young maidens going out to draw water, and said unto them, Is the seer here? And they answered them, and said, He is; behold, he is before thee: make haste now, for he is come to-day into the city; for the people have a sacrifice to-day in the high place. As soon as ye are come into the city, ye shall straightway find him, before he goeth up to the high place to eat; for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that are bidden. Now therefore get you up; for at this time ye shall find him. And they went up to the city; and as they came within the city, behold, Samuel came out toward them, to go up to the high place.

Now Jehovah had revealed unto Samuel a day before Saul came, saying, To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be prince over my people Israel; and he shall save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. And when Samuel saw Saul, Jehovah said unto him, Behold, the man of whom I spake to thee! this same shall have authority over my people. Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is. And Samuel answered Saul, and said, I am the seer; go up before me unto the high place, for ye shall eat with me to-day: and in the morning I will let thee go, and will tell thee all that is in thy heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found.

[1] Worth about fifteen cents.

And for whom is all that is desirable in Israel? Is it not for thee, and for all thy father's house? And Saul answered and said, Am I not a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou to me after this manner?

And Samuel took Saul and his servant, and brought them into the guest chamber, and made them sit in the chiefest place among them that were bidden, who were about thirty persons. And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee. And the cook took up the thigh,[1] and that which was upon it, and set it before Saul. And Samuel said, Behold, that which hath been reserved! set it before thee and eat; because unto the appointed time hath it been kept for thee, for I said, I have invited the people. So Saul did eat with Samuel that day.

And when they were come down from the high place into the city, he communed with Saul upon the housetop.[2] And they arose early: and it came to pass about the spring of the day,[3] that Samuel called to Saul on the housetop, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad. As they were going down at the end of the city, Samuel said to Saul, Bid the servant pass on before us (and he passed on), but stand thou still first, that I may cause thee to hear the word of God.

Then Samuel took the vial of oil, and poured it upon his head, and kissed him, and said, Is it not that Jehovah hath anointed thee to be prince over his inheritance? When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulcher, in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found; and lo, thy father hath

[1] A mark of honor, Josephus calls it "a royal portion." The right leg was always reserved for the priest. See Levit. vii. 32

[2] The flat roof of an oriental house is used as an open-air sleeping room, and in other ways much as our verandas.

[3] Dawn.

left off caring for the asses, and is anxious for you, saying, What shall I do for my son? Then shalt thou go on forward from thence, and thou shalt come to the oak of Tabor; and there shall meet thee there three men going up to God of Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: and they will salute thee, and give thee two loaves of bread, which thou shalt receive of their hand. After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a band of prophets coming down from the high place with a psaltery,[n] and a timbrel, and a pipe, and a harp, before them; and they will be prophesying: and the Spirit of Jehovah will come mightily upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion shall serve thee; for God is with thee. And thou shalt go down before me to Gilgal; and behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come unto thee, and show thee what thou shalt do.

And it was so, that, when he had turned his back to go from Samuel, God gave him another heart: [1] and all those signs came to pass that day. And when they came thither to the hill, behold, a band of prophets met him; and the Spirit of God came mightily upon him, and he prophesied among them. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied with the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets? And one of the same place answered and said, And who is their father? Therefore it became a proverb, Is Saul also among the prophets? And when he had made an end of prophesying, he came to the high place.

And Saul's uncle said unto him and to his servant, Whither went

[1] The Hebrews thought of the heart "as the center of the whole mental and spiritual life of will, desire, thought, perception, and feeling."

ye? And he said, To seek the asses; and when we saw that they were not found, we came to Samuel. And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you. And Saul said unto his uncle, He told us plainly that the asses were found. But concerning the matter of the kingdom, whereof Samuel spake, he told him not.

And Samuel called the people together unto Jehovah to Mizpah; and he said unto the children of Israel, Thus saith Jehovah, the God of Israel, I brought up Israel out of Egypt, and I delivered you out of the hand of the Egyptians, and out of the hand of all the kingdoms that oppressed you: but ye have this day rejected your God, who himself saveth you out of all your calamities and your distresses; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before Jehovah by your tribes, and by your thousands. So Samuel brought all the tribes of Israel near, and the tribe of Benjamin was taken.[1] And he brought the tribe of Benjamin near by their families; and the family of the Matrites was taken; and Saul the son of Kish was taken: but when they sought him, he could not be found. Therefore they asked of Jehovah further, Is there yet a man to come hither? And Jehovah answered, Behold, he hath hid himself among the baggage. And they ran and fetched him thence; and when he stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said to all the people, See ye him whom Jehovah hath chosen, that there is none like him among all the people? And all the people shouted, and said, Long live the king.[2]

Then Samuel told the people the manner of the kingdom, and wrote it in a book,[3] and laid it up before Jehovah. And Samuel sent all the people away, every man to his house. And Saul also went to his house to Gibeah; and there went with him the host,

[1] By lot. The Hebrews regarded the lot as a legitimate means of finding out the divine will.

[2] This is probably the origin of the salutation to royalty.

[3] Perhaps the first instance of a written constitution.

whose hearts God had touched. But certain worthless fellows said, How shall this man save us? And they despised him, and brought him no present. But he held his peace.

SAUL'S DISOBEDIENCE

And Samuel said unto Saul, Jehovah sent me to anoint thee to be a king over his people, over Israel: now therefore hearken thou unto the voice of the words of Jehovah. Thus saith Jehovah of hosts, I have marked that which Amalek did to Israel, how he set himself against him in the way, when he came up out of Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

And Saul summoned the people, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to the city of Amalek, and laid wait in the valley. And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them; for ye showed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. And Saul smote the Amalekites, from Havilah as thou goest to Shur, that is before Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly.

Then came the word of Jehovah unto Samuel, saying, It repenteth me that I have set up Saul to be king; for he is turned back from following me, and hath not performed my commandments. And Samuel was wroth; and he cried unto Jehovah all night. And Samuel rose early to meet Saul in the morning; and it was told Samuel, saying, Saul came to Carmel, and, behold. he set

him up a monument,[1] and turned, and passed on, and went down to Gilgal. And Samuel came to Saul; and Saul said unto him, Blessed be thou of Jehovah: I have performed the commandment of Jehovah. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto Jehovah thy God; and the rest we have utterly destroyed. Then Samuel said unto Saul, Stay, and I will tell thee what Jehovah hath said to me this night. And he said unto him, Say on.

And Samuel said, Though thou wast little in thine own sight, wast thou not made the head of the tribes of Israel? And Jehovah anointed thee king over Israel; and Jehovah sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of Jehovah, but didst fly upon the spoil, and didst that which was evil in the sight of Jehovah? And Saul said unto Samuel, Yea, I have obeyed the voice of Jehovah, and have gone the way which Jehovah sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the devoted things, to sacrifice unto Jehovah thy God in Gilgal. And Samuel said, Hath Jehovah as great delight in burnt offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim.[2] Because thou hast rejected the word of Jehovah, he hath also rejected thee from being king.

And Saul said unto Samuel, I have sinned; for I have transgressed the commandment of Jehovah, and thy words, because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship

[1] As a memorial of his victory.

[2] These were household images. See 2 Kings xxiii. 24. Notice that Samuel's address is in poetic form.

Jehovah. And Samuel said unto Saul, I will not return with thee; for thou hast rejected the word of Jehovah, and Jehovah hath rejected thee from being king over Israel. And as Samuel turned about to go away, Saul laid hold upon the skirt of his robe, and it rent. And Samuel said unto him, Jehovah hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, that is better than thou. And also the Strength of Israel will not lie nor repent; for he is not a man, that he should repent. Then he said, I have sinned: yet honor me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship Jehovah thy God. So Samuel turned again after Saul; and Saul worshiped Jehovah.

DAVID AND GOLIATH

Now the Philistines gathered together their armies to battle; and they were gathered together at Socoh,[1] which belongeth to Judah, and encamped between Socoh and Azekah, in Ephes-dammim. And Saul and the men of Israel were gathered together, and encamped in the vale of Elah, and set the battle in array against the Philistines. And the Philistines stood on the mountain on the one side, and Israel stood on the mountain on the other side: and there was a valley between them. And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.[2] And he had a helmet of brass upon his head, and he was clad with a coat of mail; and the weight of the coat was five thousand shekels of brass.[3] And he had greaves of brass[4] upon his legs, and a javelin of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron:[5] and his shield-bearer went before him. And he

[1] The modern Shuweikeh, sixteen miles southwest of Jerusalem on the road to Gaza.

[2] About ten feet.

[3] About 157 pounds.

[4] Bronze.

[5] Nineteen pounds.

stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and kill me, then will we be your servants; but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. And when Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man was an old man in the days of Saul, stricken in years among men. And the three eldest sons of Jesse had gone after Saul to the battle: and the names of his three sons that went to the battle were Eliab the first-born, and next unto him Abinadab, and the third Shammah. And David was the youngest; and the three eldest followed Saul. Now David went to and fro from Saul to feed his father's sheep at Beth-lehem. And the Philistine drew near morning and evening, and presented himself forty days.

And Jesse said unto David his son, Take now for thy brethren an ephah of this parched grain, and these ten loaves, and carry them quickly to the camp to thy brethren; and bring these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.[1] Now Saul, and they, and all the men of Israel, were in the vale of Elah, fighting with the Philistines. And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the place of the wagons, as the host which was going forth to the fight shouted for the battle. And Israel and the Philistines put the battle in array, army against army. And David left his baggage in the hand of the keeper of the baggage, and ran to the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion,

[1] Bring home some token that they are well, the equivalent of a letter.

the Philistine of Gath, Goliath by name, out of the ranks of the Philistines, and spake according to the same words: and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And the men of Israel said, have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free [1] in Israel. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God? And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why art thou come down? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thy heart; for thou art come down that thou mightest see the battle. And David said, What have I now done? Is there not a cause? And he turned away from him toward another, and spake after the same manner: and the people answered him again after the former manner.

And when the words were heard which David spake, they rehearsed them before Saul; and he sent for him. And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth. And David said unto Saul, Thy servant was keeping his father's sheep; and when there came a lion, or a bear, and took a lamb out of the flock, I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant smote both

[1] Exemption from taxes is probably meant.

the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. And David said, Jehovah that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and Jehovah shall be with thee. And Saul clad David with his apparel, and he put a helmet of brass upon his head, and he clad him with a coat of mail.[1] And David girded his sword upon his apparel, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in the shepherd's bag which he had, even in his wallet; and his sling was in his hand: and he drew near to the Philistine.

And the Philistine came on and drew near unto David; and the man that bare the shield went before him. And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and withal of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the birds of the heavens, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied. This day will Jehovah deliver thee into my hand; and I will smite thee, and take thy head from off thee; and I will give the dead bodies of the host of the Philistines this day unto the birds of the heavens, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel, and that all this assembly may know that Jehovah saveth not with sword and spear: for the battle is Jehovah's, and he will give you into our hand. And it came to pass, when the Philistine arose, and came

[1] A corselet. Since David could wear Saul's armor, he must have been full grown, and not a boy as he is usually represented.

and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead; and the stone sank into his forehead, and he fell upon his face to the earth.

So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Then David ran, and stood over the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw that their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou comest to Gai, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they plundered their camp. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent.

And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell. And the king said, Inquire thou whose son the stripling is. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite.

DAVID AND JONATHAN

And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life? And he said unto him, Far from it; thou shalt not die: behold, my father doeth nothing either great or small, but that he discloseth

it unto me; and why should my father hide this thing from me? it is not so. And David sware moreover, and said, Thy father knoweth well that I have found favor in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as Jehovah liveth, and as thy soul liveth, there is but a step between me and death. Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee. And David said unto Jonathan, Behold, to-morrow is the new moon,[1] and I should not fail to sit with the king at meat: [2] but let me go, that I may hide myself in the field unto the third day at even. If thy father miss me at all, then say, David earnestly asked leave of me that he might run to Beth-lehem his city; for it is the yearly sacrifice there for all the family. If he say thus, It is well; thy servant shall have peace: but if he be wroth, then know that evil is determined by him. Therefore deal kindly with thy servant; for thou hast brought thy servant into a covenant of Jehovah with thee: but if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father? And Jonathan said, Far be it from thee; for if I should at all know that evil were determined by my father to come upon thee, then would not I tell it thee? Then said David to Jonathan, Who shall tell me if perchance thy father answer thee roughly? And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

And Jonathan said unto David, Jehovah, the God of Israel, be witness: when I have sounded my father about this time to-morrow, or the third day, behold, if there be good toward David, shall I not then send unto thee, and disclose it unto thee? Jehovah do so to Jonathan, and more also, should it please my father to do thee evil, if I disclose it not unto thee, and send thee away, that thou mayest go in peace: and Jehovah be with thee, as he hath been with my father. And thou shalt not only while yet I live

[1] The first day of the lunar month was celebrated with special sacrifices and blowing of trumpets. See Num. xxviii. 11–15.

[2] At the sacrificial feast, which lasted for two days.

show me the loving-kindness of Jehovah, that I die not; but also thou shalt not cut off thy kindness from my house for ever; no, not when Jehovah hath cut off the enemies of David every one from the face of the earth. So Jonathan made a covenant with the house of David, saying, And Jehovah will require it at the hand of David's enemies.

And Jonathan caused David to swear again, for the love that he had to him; for he loved him as he loved his own soul. Then Jonathan said unto him, To-morrow is the new moon: and thou wilt be missed, because thy seat will be empty. And when thou hast stayed three days, thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And, behold, I will send the lad, saying, Go, find the arrows. If I say unto the lad, Behold, the arrows are on this side of thee; take them, and come; for there is peace to thee and no hurt, as Jehovah liveth. But if I say thus unto the boy, Behold, the arrows are beyond thee; go thy way; for Jehovah hath sent thee away. And as touching the matter which thou and I have spoken of, behold, Jehovah is between thee and me for ever.

So David hid himself in the field: and when the new moon was come, the king sat him down to eat food. And the king sat upon his seat, as at other times, even upon the seat by the wall; and Jonathan stood up, and Abner sat by Saul's side: but David's place was empty. Nevertheless Saul spake not anything that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean.[1] And it came to pass on the morrow after the new moon, which was the second day, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day? And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-lehem: and he said, Let me go, I pray thee; for our family

[1] People ceremonially unclean could not join in the religious festivals. See Levit. vii. 20–21.

hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favor in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he is not come unto the king's table.

Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of a perverse rebellious woman,[n] do not I know that thou hast chosen the son of Jesse to thine own shame, and unto the shame of thy mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. And Jonathan answered Saul his father, and said unto him, Wherefore should he be put to death? what hath he done? And Saul cast his spear at him to smite him; whereby Jonathan knew that it was determined of his father to put David to death. So Jonathan arose from the table in fierce anger, and did eat no food the second day of the month; for he was grieved for David,[n] because his father had done him shame.

And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto his lad, Run, find now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee? And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not anything: only Jonathan and David knew the matter. And Jonathan gave his weapons unto his lad, and said unto him, Go, carry them to the city. And as soon as the lad was gone, David arose out of a place toward the South, and fell on his face[n] to the ground, and bowed himself three times:[1] and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of

[1] An act of homage to the king's son.

us in the name of Jehovah, saying, Jehovah shall be between me and thee, and between my seed and thy seed, for ever. And he arose and departed: and Jonathan went into the city.

THE WITCH OF EN-DOR

Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land. And the Philistines gathered themselves together, and came and encamped in Shunem: and Saul gathered all Israel together, and they encamped in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart trembled greatly. And when Saul inquired of Jehovah, Jehovah answered him not, neither by dreams, nor by Urim,[1] nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor.

And Saul disguised himself, and put on other raiment, and went, he and two men with him, and they came to the woman by night: [2] and he said, Divine unto me, I pray thee, by the familiar spirit, and bring me up whomsoever I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by Jehovah, saying, As Jehovah liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

[1] By the sacred lot.

[2] A dangerous journey of over ten miles through a region infested by the enemy.

And the king said unto her, Be not afraid: for what seest thou? And the woman said unto Saul, I see a god coming up out of the earth.[1] And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a robe.[2] And Saul perceived that it was Samuel, and he bowed with his face to the ground, and did obeisance.

And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. And Samuel said, Wherefore then dost thou ask of me, seeing Jehovah is departed from thee, and is become thine adversary? And Jehovah hath done unto thee, as he spake by me: and Jehovah hath rent the kingdom out of thy hand, and given it to thy neighbor, even to David. Because thou obeyedst not the voice of Jehovah, and didst not execute his fierce wrath upon Amalek, therefore hath Jehovah done this thing unto thee this day. Moreover Jehovah will deliver Israel also with thee into the hand of the Philistines; and to-morrow shalt thou and thy sons be with me.[3] Jehovah will deliver the host of Israel also into the hand of the Philistines.

Then Saul fell straightway his full length upon the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night. And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thy handmaid hath hearkened unto thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me. Now therefore, I pray thee, hearken thou also unto the voice of thy handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.

[1] From Sheol, the abode of the dead, thought of as beneath the earth.

[2] The robe or mantle of camel's hair was the badge of the prophetic office.

[3] Among the dead.

But he refused, and said, I will not eat. But his servants, together with the woman, constrained him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.[1] And the woman had a fatted calf in the house; and she hasted, and killed it; and she took flour, and kneaded it, and did bake unleavened bread thereof: and she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

THE DEATH OF SAUL

Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, the sons of Saul. And the battle went sore against Saul, and the archers overtook him; and he was greatly distressed [2] by reason of the archers. Then said Saul to his armor-bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and thrust me through, and abuse me. But his armor-bearer would not; for he was sore afraid. Therefore Saul took his sword, and fell upon it. And when his armor-bearer saw that Saul was dead, he likewise fell upon his sword, and died with him. So Saul died, and his three sons, and his armor-bearer, and all his men, that same day together.

And when the men of Israel that were on the other side of the valley, and they that were beyond the Jordan, saw that the men of Israel fled; and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa. And they cut off his head, and stripped off his armor, and sent into the land of the Philistines round about, to carry the tidings unto the house of their idols, and to the people. And they

[1] The divan, a platform, used as a bed by night and a seat by day.

[2] Or was sorely wounded.

put his armor in the house of the Ashtaroth;[1] and they fastened his body to the wall of Beth-shan. And when the inhabitants of Jabesh-gilead heard concerning him that which the Philistines had done to Saul, all the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan; and they came to Jabesh, and burnt them there. And they took their bones, and buried them under the tamarisk tree in Jabesh, and fasted seven days.[2]

ABSALOM'S REVOLT

And it came to pass after this, that Absalom prepared him a chariot and horses, and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate:[n] and it was so, that, when any man had a suit which should come to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man who hath any suit or cause might come unto me, and I would do him justice! And it was so, that, when any man came nigh to do him obeisance, he put forth his hand, and took hold of him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

And it came to pass at the end of forty years,[3] that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto Jehovah, in Hebron.[4] For thy servant vowed a vow while I abode at Geshur in Syria, saying, If Jehovah shall

[1] The famous temple of the moon goddess at Ashkelon.

[2] The regular period of mourning for the dead.

[3] Many ancient versions read, instead of forty, four, which is probably correct.

[4] Absalom's birthplace.

indeed bring me again to Jerusalem, then I will serve Jehovah. And the king said unto him, Go in peace. So he arose, and went to Hebron. But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom is king in Hebron. And with Absalom went two hundred men out of Jerusalem, that were invited, and went in their simplicity; and they knew not anything. And Absalom sent for Ahithophel the Gilonite, David's counselor, from his city, even from Giloh, while he was offering the sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom. And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for else none of us shall escape from Absalom: make speed to depart, lest he overtake us quickly, and bring down evil upon us, and smite the city with the edge of the sword. And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall choose. And the king went forth, and all his household after him. And the king left ten women, that were concubines, to keep the house. And the king went forth, and all the people after him; and they tarried in Beth-merhak. And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men that came after him from Gath,[1] passed on before the king.

Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return, and abide with the king: for thou art a foreigner, and also an exile; return to thine own place. Whereas thou camest but yesterday, should I this day make thee go up and down with us, seeing I go whither I may? return thou, and take back thy brethren; mercy and truth be with thee. And Ittai answered the king, and said, As Jehovah liveth, and as my lord the king liveth, surely in what place my lord the king shall be,

[1] David's Philistine bodyguard.

whether for death or for life, even there also will thy servant be. And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him. And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.[1]

And, lo, Zadok also came, and all the Levites with him, bearing the ark of the covenant of God; and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favor in the eyes of Jehovah, he will bring me again, and show me both it, and his habitation: but if he say thus, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him. The king said also unto Zadok the priest, Art thou not a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar. See, I will tarry at the fords of the wilderness, until there come word from you to certify[2] me. Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they abode there.

And David went up by the ascent of the mount of Olives, and wept as he went up; and he had his head covered, and went barefoot:[n] and all the people that were with him covered every man his head, and they went up, weeping as they went up. And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O Jehovah, I pray thee, turn the counsel of Ahithophel into foolishness. And it came to pass, that, when David was come to the top of the ascent, where God was worshiped, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head. And David said unto him, If thou passest on with me, then thou wilt be a burden unto me: but if thou return to the city, and say unto Absalom, I will be thy servant, O king; as I have been thy father's servant in

[1] Toward Jericho. [2] To tell me how things are going.

time past, so will I now be thy servant; then wilt thou defeat for me the counsel of Ahithophel. And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests. Behold, they have there with them their two sons, Ahimaaz, Zadok's son, and Jonathan, Abiathar's son; and by them ye shall send unto me everything that ye shall hear. So Hushai, David's friend, came into the city; and Absalom came into Jerusalem.

And when David was a little past the top of the ascent, behold, Ziba the servant of Mephibosheth [1] met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and a hundred clusters of raisins, and a hundred of summer fruits, and a bottle of wine. And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses are for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as are faint in the wilderness may drink. And the king said, And where is thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem; for he said, To-day will the house of Israel restore me the kingdom of my father. Then said the king to Ziba, Behold, thine is all that pertaineth unto Mephibosheth. And Ziba said, I do obeisance; let me find favor in thy sight, my lord, O king.

And when king David came to Bahurim, behold, there came out thence a man of the family of the house of Saul, whose name was Shimei, the son of Gera; he came out, and cursed still as he came. And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right hand and on his left. And thus said Shimei when he cursed, Begone, begone, thou man of blood, and base fellow: Jehovah hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and Jehovah hath delivered the kingdom into the hand of Absalom thy son; and, behold, thou art taken in thine own mischief, because thou art a man of blood.

[1] A grandson of Saul.

Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head. And the king said, What have I to do with you,[n] ye sons of Zeruiah? Because he curseth, and because Jehovah hath said unto him, Curse David; who then shall say, Wherefore hast thou done so? And David said to Abishai, and to all his servants, Behold, my son, who came forth from my bowels, seeketh my life: how much more may this Benjamite now do it? let him alone, and let him curse; for Jehovah hath bidden him. It may be that Jehovah will look on the wrong done unto me, and that Jehovah will requite me good for his cursing of me this day. So David and his men went by the way; and Shimei went along on the hill side over against him, and cursed as he went, and threw stones at him, and cast dust. And the king, and all the people that were with him, came weary; and he refreshed himself there.

And Absalom, and all the people, the men of Israel, came to Jerusalem, and Ahithophel with him. And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, Long live the king, Long live the king. And Absalom said to Hushai, Is this thy kindness to thy friend? why wentest thou not with thy friend? And Hushai said unto Absalom, Nay; but whom Jehovah, and this people, and all the men of Israel have chosen, his will I be, and with him will I abide. And again, whom should I serve? should I not serve in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

Then said Absalom to Ahithophel, Give your counsel what we shall do. And Ahithophel said unto Absalom, Go in unto thy father's concubines, that he hath left to keep the house; and all Israel will hear that thou art abhorred of thy father: then will the hands of all that are with thee be strong. So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel. And the counsel of Ahithophel, which he gave in those days, was as if a man inquired

at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom.

Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night: and I will come upon him while he is weary and weak-handed, and will make him afraid; and all the people that are with him shall flee; and I will smite the king only; and I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace. And the saying pleased Absalom well, and all the elders of Israel.

Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith. And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do after his saying? if not, speak thou. And Hushai said unto Absalom, The counsel that Ahithophel hath given this time is not good. Hushai said moreover, Thou knowest thy father and his men, that they are mighty men, and they are chafed in their minds, as a bear robbed of her whelps in the field; and thy father is a man of war, and will not lodge with the people. Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them are fallen at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom. And even he that is valiant, whose heart is as the heart of a lion, will utterly melt; for all Israel knoweth that thy father is a mighty man, and they that are with him are valiant men. But I counsel that all Israel be gathered together unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground; and of him and of all the men that are with him we will not leave so much as one. Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there. And Absalom and all the men of Israel said, The coun-

sel of Hushai the Archite is better than the counsel of Ahithophel. For Jehovah had ordained to defeat the good counsel of Ahithophel, to the intent that Jehovah might bring evil upon Absalom.

Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel: and thus and thus have I counseled. Now therefore send quickly, and tell David, saying, Lodge not this night at the fords of the wilderness, but by all means pass over; lest the king be swallowed up, and all the people that are with him. Now Jonathan and Ahimaaz were staying by En-rogel; and a maidservant used to go and tell them; and they went and told king David: for they might not be seen to come into the city. But a lad saw them, and told Absalom: and they went both of them away quickly, and came to the house of a man in Bahurim, who had a well [1] in his court; and they went down thither. And the woman took and spread the covering over the well's mouth, and strewed bruised grain thereon; and nothing was known. And Absalom's servants came to the woman to the house; and they said, Where are Ahimaaz and Jonathan? And the woman said unto them, They are gone over the brook of water. And when they had sought and could not find them, they returned to Jerusalem.

And it came to pass, after they were departed, that they came up out of the well, and went and told king David; and they said unto David, Arise ye, and pass quickly over the water; for thus hath Ahithophel counseled against you. Then David arose, and all the people that were with him, and they passed over the Jordan: by the morning light there lacked not one of them that was not gone over the Jordan. And when Ahithophel saw that this counsel was not followed, he saddled his ass, and arose, and gat him home, unto his city, and set his house in order, and hanged himself; and he died, and was buried in the sepulcher of his father.

Then David came to Mahanaim. And Absalom passed over the Jordan, he and all the men of Israel with him. And Absalom set Amasa over the host instead of Joab. Now Amasa was the

[1] A cistern, dry at this season.

son of a man, whose name was Ithra the Israelite, that went in to Abigal the daughter of Nahash, sister to Zeruiah, Joab's mother. And Israel and Absalom encamped in the land of Gilead.

And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim, brought beds, and basins, and earthen vessels, and wheat, and barley, and meal, and parched grain, and beans, and lentils, and parched pulse, and honey, and butter, and sheep, and cheese of the herd, for David, and for the people that were with him, to eat: for they said, The people are hungry, and weary, and thirsty, in the wilderness.

And David numbered the people that were with him, and set captains of thousands and captains of hundreds over them. And David sent forth the people, a third part under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also. But the people said, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but thou art worth ten thousand of us; therefore now it is better that thou be ready to succor us out of the city. And the king said unto them, What seemeth you best I will do. And the king stood by the gateside, and all the people went out by hundreds and by thousands. And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

So the people went out into the field against Israel: and the battle was in the forest of Ephraim. And the people of Israel were smitten there before the servants of David, and there was a great slaughter there that day of twenty thousand men. For the battle was there spread over the face of all the country; and the forest devoured more people that day than the sword devoured.

And Absalom chanced to meet the servants of David. And Absalom was riding upon his mule,[1] and the mule went under the thick boughs of a great oak, and his head caught hold of the oak,[2] and he was taken up between heaven and earth; and the mule that was under him went on. And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanging in an oak. And Joab said unto the man that told him, And, behold, thou sawest it, and why didst thou not smite him there to the ground? and I would have given thee ten pieces of silver, and a girdle. And the man said unto Joab, Though I should receive a thousand pieces of silver in my hand, yet would I not put forth my hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom. Otherwise if I had dealt falsely against his life (and there is no matter hid from the king), then thou thyself wouldest have set thyself against me. Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armor compassed about and smote Absalom, and slew him.

And Joab blew the trumpet, and the people returned from pursuing after Israel; for Joab held back the people. And they took Absalom, and cast him into the great pit in the forest, and raised over him a very great heap of stones: and all Israel fled every one to his tent. Now Absalom in his lifetime had taken and reared up for himself the pillar, which is in the king's dale; for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name; and it is called Absalom's monument, unto this day.

Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that Jehovah hath avenged him of his enemies. And Joab said unto him, Thou shalt not be the bearer of tidings this day, but thou shalt bear tidings another day; but

[1] A mark of royalty. See 1 Kings i. 33–38.

[2] His head was caught in the forked boughs of the tree.

this day thou shalt bear no tidings, because the king's son is dead. Then said Joab to the Cushite, Go, tell the king what thou hast seen. And the Cushite bowed himself unto Joab, and ran. Then said Ahimaaz the son of Zadok yet again to Joab, But come what may, let me, I pray thee, also run after the Cushite. And Joab said, Wherefore wilt thou run, my son, seeing that thou wilt have no reward for the tidings? But come what may, said he, I will run. And he said unto him, Run. Then Ahimaaz ran by the way of the Plain, and outran the Cushite.

Now David was sitting between the two gates: and the watchman went up to the roof of the gate unto the wall, and lifted up his eyes, and looked, and, behold, a man running alone. And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near. And the watchman saw another man running; and the watchman called unto the porter, and said, Behold, another man running alone. And the king said, He also bringeth tidings. And the watchman said, I think the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings.

And Ahimaaz called, and said unto the king, All is well. And he bowed himself before the king with his face to the earth, and said, Blessed be Jehovah thy God, who hath delivered up the men that lifted up their hand against my lord the king. And the king said, Is it well with the young man Absalom? And Ahimaaz answered, When Joab sent the king's servant, even me thy servant, I saw a great tumult, but I knew not what it was. And the king said, Turn aside, and stand here. And he turned aside, and stood still.

And, behold, the Cushite came; and the Cushite said, Tidings for my lord the king; for Jehovah hath avenged thee this day of all them that rose up against thee. And the king said unto the Cushite, Is it well with the young man Absalom? And the Cushite answered, The enemies of my lord the king, and all that rise up against thee to do thee hurt, be as that young man is. And the

king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would I had died for thee, O Absalom, my son, my son!

SOLOMON'S WISDOM

In Gibeon [1] Jehovah appeared to Solomon in a dream by night; and God said, Ask what I shall give thee. And Solomon said, Thou hast showed unto thy servant David my father great loving-kindness, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great loving-kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Jehovah my God, thou hast made thy servant king instead of David my father: and I am but a little child; [2] I know not how to go out or come in.[3] And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give thy servant therefore an understanding heart [4 n] to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?

And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern justice; behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there hath been none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor, so that there shall not be any among the kings like unto thee, all thy days. And if thou wilt walk in my ways, to keep

[1] Six miles northwest of Jerusalem. [2] I am unequal to my task.
[3] How to begin or complete an undertaking.
[4] The Hebrews thought of the heart as the seat of the intellect.

my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. And Solomon awoke; and, behold, it was a dream: and he came to Jerusalem, and stood before the ark of the covenant of Jehovah, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

Then there came two women unto the king, and stood before him. And the one woman said, Oh, my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after I was delivered, that this woman was delivered also; and we were together; there was no stranger with us in the house, save we two in the house. And this woman's child died in the night, because she lay upon it. And she arose at midnight, and took my son from beside me, while thy handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead; but when I had looked at it in the morning, behold, it was not my son, whom I did bear. And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living. And the king said, Fetch me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child was unto the king, for her heart yearned over her son, and she said, Oh, my lord, give her the living child, and in no wise slay it. But the other said, It shall be neither mine nor thine; divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof. And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do justice.

ELIJAH

And Elijah the Tishbite, who was of the sojourners of Gilead, said unto Ahab, As Jehovah, the God of Israel, liveth,[1] before whom I stand, there shall not be dew nor rain these years, but according to my word. And the word of Jehovah came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before the Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the word of Jehovah; for he went and dwelt by the brook Cherith, that is before the Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there was no rain in the land.

And the word of Jehovah came unto him, saying, Arise, get thee to Zarephath, which belongeth to Sidon, and dwell there: behold, I have commanded a widow there to sustain thee. So he arose and went to Zarephath; and when he came to the gate of the city, behold, a widow was there gathering sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thy hand. And she said, As Jehovah thy God liveth, I have not a cake, but a handful of meal in the jar, and a little oil in the cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it forth unto me, and afterward make for thee and for thy son. For thus saith Jehovah, the God of Israel, The jar of meal shall not waste, neither shall the cruse of oil fail, until the day that Jehovah sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she,

[1] The regular form of Hebrew oath. See Deut. vi. 13.

and he, and her house, did eat many days. The jar of meal wasted not, neither did the cruse of oil fail, according to the word of Jehovah, which he spake by Elijah.

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee,[1] O thou man of God? thou art come unto me to bring my sin to remembrance, and to slay my son! And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into the chamber, where he abode, and laid him upon his own bed. And he cried unto Jehovah, and said, O Jehovah my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto Jehovah, and said, O Jehovah my God, I pray thee, let this child's soul come into him again. And Jehovah hearkened unto the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother; and Elijah said, See, thy son liveth. And the woman said to Elijah, Now I know that thou art a man of God, and that the word of Jehovah in thy mouth is truth.[2]

ELIJAH AND THE PRIESTS OF BAAL

And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Is it thou, thou troubler of Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of Jehovah, and thou hast followed the Baalim.[3] Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four

[1] This was a request that he leave the house.

[2] Is fulfilled, comes to pass.

[3] The word is plural, but refers to the shrines at which the Tyrian sun god was worshiped.

hundred and fifty, and the prophets of the Asherah [1] four hundred, that eat at Jezebel's table.

So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came near unto all the people, and said, How long go ye limping between the two sides? if Jehovah be God, follow him; but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, am left a prophet of Jehovah; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under; and I will dress the other bullock, and lay it on the wood, and put no fire under. And call ye on the name of your god, and I will call on the name of Jehovah: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your god, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped [2] about the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god: either he is musing, or he is gone aside, or he is on a journey, or peradventure he sleepeth and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out upon them. And it was so, when midday was past, that they prophesied until the time of the offering of the evening oblation; but there was neither voice, nor any to answer, nor any that regarded.

And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of

[1] The moon goddess, wife of Baal.

[2] Rather, moved in a slow religious dance.

Jehovah that was thrown down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Jehovah came, saying, Israel shall be thy name. And with the stones he built an altar in the name of Jehovah; and he made a trench about the altar, as great as would contain two measures [1] of seed. And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four jars with water, and pour it on the burnt offering, and on the wood. And he said, Do it the second time; and they did it the second time. And he said, Do it the third time; and they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening oblation, that Elijah the prophet came near, and said, O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Jehovah, hear me, that this people may know that thou, Jehovah, art God, and that thou hast turned their heart back again. Then the fire of Jehovah fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, Jehovah, he is God; Jehovah, he is God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and slew them there.

NABOTH'S VINEYARD

And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.[2] And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs,

[1] Twenty-two quarts.

[2] Samaria was the capital of northern Israel.

because it is near unto my house; and I will give thee for it a better vineyard than it: or, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, Jehovah forbid it me, that I should give the inheritance of my fathers unto thee. And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him; for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad,[1] that thou eatest no bread? And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thy heart be merry: I will give thee the vineyard of Naboth the Jezreelite. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, and that dwelt with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: and set two men, base fellows, before him, and let them bear witness against him, saying, Thou didst curse God and the king. And then carry him out, and stone him to death.

And the men of his city, even the elders and the nobles who dwelt in his city, did as Jezebel had sent unto them, according as it was written in the letters which she had sent unto them. They proclaimed a fast, and set Naboth on high among the people. And the two men, the base fellows, came in and sat before him: and the base fellows bare witness against him, even against Naboth, in the presence of the people, saying, Naboth did curse God and the king. Then they carried him forth out of the city, and stoned him to death with stones. Then they sent to Jezebel, saying, Naboth is stoned, and is dead. And it came to pass, when Jezebel

[1] Rather "sullen."

heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard [n] of Naboth the Jezreelite, which he refused to give thee for money; for Naboth is not alive, but dead. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

And the word of Jehovah came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, who dwelleth in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it. And thou shalt speak unto him, saying, Thus saith Jehovah, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith Jehovah, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee, because thou hast sold thyself to do that which is evil in the sight of Jehovah. Behold, I will bring evil upon thee, and will utterly sweep thee away and will cut off from Ahab every man-child, and him that is shut up and him that is left at large in Israel: and I will make thy house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah for the provocation wherewith thou hast provoked me to anger, and hast made Israel to sin. And of Jezebel also spake Jehovah, saying, The dogs shall eat Jezebel by the rampart of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the birds of the heavens eat. (But there was none like unto Ahab, who did sell himself to do that which was evil in the sight of Jehovah, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all that the Amorites did, whom Jehovah cast out before the children of Israel.)

And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth,[1] and went softly.[2] And the word of Jehovah came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth

[1] Slept in sackcloth. [2] Humbly.

himself before me? because he humbleth himself before me, I will not bring the evil in his days; but in his son's day will I bring evil upon his house.

ELIJAH'S TRANSLATION

And it came to pass, when Jehovah would take up Elijah by a whirlwind into heaven, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for Jehovah hath sent me as far as Beth-el. And Elisha said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el. And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that Jehovah will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace. And Elijah said unto him, Elisha, tarry here, I pray thee; for Jehovah hath sent me to Jericho. And he said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that were at Jericho came near to Elisha, and said unto him, Knowest thou that Jehovah will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace. And Elijah said unto him, Tarry here, I pray thee; for Jehovah hath sent me to the Jordan. And he said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. And they two went on. And fifty men of the sons of the prophets went, and stood over against them afar off: and they two stood by the Jordan. And Elijah took his mantle,[1] and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I am taken from thee. And Elisha said, I pray thee, let a double portion of thy spirit[2] be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when

[1] The mantle of camel's hair, which was the badge of the prophetic office.

[2] The spirit of prophecy.

I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariots of Israel and the horsemen thereof![1]

ELISHA AND THE SHUNAMMITE WOMAN

And the woman conceived, and bare a son at that season, when the time came round, as Elisha had said unto her. And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head. And he said to his servant, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called unto her husband, and said, Send me, I pray thee, one of the servants, and one of the asses, that I may run to the man of God, and come again.[2] And he said, Wherefore wilt thou go to him to-day? it is neither new moon nor sabbath. And she said, It shall be well. Then she saddled an ass, and said to her servant, Drive, and go forward; slacken me not the riding, except I bid thee. So she went, and came unto the man of God to mount Carmel.

And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is the Shunammite: run, I pray thee, now to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well. And when she came to the man of God to the hill, she caught hold of his feet. And Gehazi came near to thrust her away; but the man of God said, Let her alone: for her soul is vexed within her; and Jehovah hath hid it from me,

1 The defense of Israel against her enemies.

2 To Mount Carmel, about twenty miles distant.

and hath not told me. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me? Then he said to Gehazi, Gird up thy loins, and take my staff in thy hand, and go thy way: if thou meet any man, salute him not;[n] and if any salute thee, answer him not again: and lay my staff upon the face of the child. And the mother of the child said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he returned to meet him, and told him, saying, The child is not awaked.

And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto Jehovah. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon him; and the flesh of the child waxed warm. Then he returned, and walked in the house once to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground; and she took up her son, and went out.

NAAMAN THE LEPER

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because of him Jehovah had given victory unto Syria: he was also a mighty man of valor, but he was a leper. And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maiden; and she had waited on Naaman's wife. And she said unto her mistress, Would that my lord were with the prophet that is in Samaria! then would he recover him of his leprosy. And one

went in, and told his lord,[1] saying, Thus and thus said the maiden that is of the land of Israel. And the king of Syria said, Go now, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, And now when this letter is come unto thee, behold, I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? but consider, I pray you, and see how he seeketh a quarrel against me.

And it was so, when Elisha the man of God heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in the Jordan seven times,[n] and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand,[2] and call on the name of Jehovah his God, and wave his hand over the place, and recover the leper. Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company,

[1] The king of Syria.

[2] The attitude of prayer among the Hebrews.

and came, and stood before him; and he said, Behold now, I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a present of thy servant. But he said, As Jehovah liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. And Naaman said, If not, yet, I pray thee, let there be given to thy servant two mules' burden of earth; [1] for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto Jehovah. In this thing Jehovah pardon thy servant: when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow myself in the house of Rimmon, Jehovah pardon thy servant in this thing. And he said unto him, Go in peace. So he departed from him a little way.

But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared this Naaman the Syrian, in not receiving at his hands that which he brought: as Jehovah liveth, I will run after him, and take somewhat of him. So Gehazi followed after Naaman. And when Naaman saw one running after him, he alighted from the chariot to meet him, and said, Is all well? And he said, All is well. My master hath sent me, saying, Behold, even now there are come to me from the hill country of Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of raiment. And Naaman said, Be pleased to take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of raiment, and laid them upon two of his servants; and they bare them before him. And when he came to the hill, he took them from their hand, and bestowed them in the house; and he let the men go, and they departed. But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not my heart with thee, when the man turned from his chariot to meet thee? Is it a time to receive money, and to receive gar-

[1] With which to build an altar.

ments, and oliveyards and vineyards, and sheep and oxen, and menservants and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

ELISHA AND THE SYRIANS

Now the king of Syria was warring against Israel; and he took counsel with his servants, saying, In such and such a place shall be my camp. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are coming down. And the king of Israel sent to the place which the man of God told him and warned him of; and he saved himself there, not once nor twice. And the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not show me which of us is for the king of Israel? [1] And one of his servants said, Nay, my lord, O king; but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber. And he said, Go and see where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.

Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, a host with horses and chariots was round about the city. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not; for they that are with us are more than they that are with them. And Elisha prayed, and said, Jehovah, I pray thee, open his eyes, that he may see. And Jehovah opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha. And when they came down to him, Elisha prayed unto Jehovah, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word

[1] Which of us is betraying me to the king.

of Elisha. And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. And he led them to Samaria.[1]

And it came to pass, when they were come into Samaria, that Elisha said, Jehovah, open the eyes of these men, that they may see. And Jehovah opened their eyes, and they saw; and, behold, they were in the midst of Samaria. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master. And he prepared great provision for them; and when they had eaten and drunk, he sent them away, and they went to their master. And the bands of Syria came no more into the land of Israel.

THE DESTRUCTION OF SENNACHERIB

Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fortified cities of Judah, and took them. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of Jehovah, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of Jehovah, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria. And the king of Assyria sent Tartan and Rab-saris and Rabshakeh[2] from Lachish to king Hezekiah with a great army unto Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood

[1] Ten miles away.

[2] These three words are not proper names, but the titles of Assyrian officers.

by the conduit of the upper pool, which is in the highway of the fuller's field. And when they had called to the king, there came out to them Eliakim the son of Hilkiah, who was over the household, and Shebnah the scribe, and Joah the son of Asaph the recorder.

And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? Thou sayest (but they are but vain words), There is counsel and strength for the war. Now on whom dost thou trust, that thou hast rebelled against me? Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him. But if ye say unto me, We trust in Jehovah our God; is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and to Jerusalem, Ye shall worship before this altar in Jerusalem? Now therefore, I pray thee, give pledges to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. How then canst thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? Am I now come up without Jehovah against this place to destroy it? Jehovah said unto me, Go up against this land, and destroy it.

Then said Eliakim the son of Hilkiah, and Shebnah, and Joah, unto Rabshakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and speak not with us in the Jews' language, in the ears of the people that are on the wall. But Rabshakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men that sit on the wall, to eat their own dung, and to drink their own water with you? Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and spake, saying, Hear ye the word of the great king, the king of Assyria. Thus saith the king, Let not Hezekiah deceive you; for he will not be able to deliver you out

of his hand: neither let Hezekiah make you trust in Jehovah, saying, Jehovah will surely deliver us, and this city shall not be given into the hand of the king of Assyria. Hearken not to Hezekiah: for thus saith the king of Assyria, Make your peace with me, and come out to me; and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern; until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive trees and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, Jehovah will deliver us. Hath any of the gods of the nations ever delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, of Hena, and Ivvah? have they delivered Samaria out of my hand? Who are they among all the gods of the countries, that have delivered their country out of my hand, that Jehovah should deliver Jerusalem out of my hand?

But the people held their peace, and answered him not a word; for the king's commandment was, saying, Answer him not. Then came Eliakim the son of Hilkiah, who was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of Jehovah. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, unto Isaiah the prophet the son of Amoz. And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of contumely; for the children are come to the birth, and there is not strength to bring forth. It may be Jehovah thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to defy the living God, and will rebuke the words which Jehovah thy God hath

heard: wherefore lift up thy prayer for the remnant that is left.[1] So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them, Thus shall ye say to your master. Thus saith Jehovah, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will put a spirit in him, and he shall hear tidings, and shall return to his own land; and I will cause him to fall by the sword in his own land.

So Rabshakeh returned, and found the king of Assyria warring against Libnah; for he had heard that he was departed from Lachish. And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee, he sent messengers again unto Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? Have the gods of the nations delivered them, which my fathers have destroyed, Gozan, and Haran, and Rezeph, and the children of Eden that were in Telassar? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivvah?

And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up unto the house of Jehovah, and spread it before Jehovah. And Hezekiah prayed before Jehovah, and said, O Jehovah, the God of Israel, that sittest above the cherubim,[2] thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Incline thine ear, O Jehovah, and hear; open thine eyes, O Jehovah, and see; and hear the words of Sennacherib, wherewith he hath sent him to defy the living God. Of a truth, Jehovah, the kings of Assyria have laid waste the nations and their lands, and

[1] According to recently discovered inscriptions, Sennacherib claimed to have carried away captive 200,000 Jews.

[2] The reference is to the ark. See Exod. xxv. 22.

have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now therefore, O Jehovah our God, save thou us, I beseech thee, out of his hand, that all the kingdoms of the earth may know that thou Jehovah art God alone.

Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith Jehovah, the God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria, I have heard thee. This is the word that Jehovah hath spoken concerning him: The virgin daughter of Zion hath despised thee and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou defied and blasphemed? and against whom hast thou exalted thy voice and lifted up thine eyes on high? even against the Holy One of Israel. By thy messengers thou hast defied the Lord, and hast said, With the multitude of my chariots am I come up to the height of the mountains, to the innermost parts of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof; and I will enter into his farthest lodging place, the forest of his fruitful field. I have digged and drunk strange waters, and with the sole of my feet will I dry up all the rivers of Egypt.

Hast thou not heard how I have done it long ago, and formed it of ancient times? now have I brought it to pass, that it should be thine to lay waste fortified cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as grain blasted before it is grown up. But I know thy sitting down, and thy going out, and thy coming in, and thy raging against me. Because of thy raging against me, and because thine arrogancy is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

And this shall be the sign unto thee: ye shall eat this year that which groweth of itself, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant

vineyards, and eat the fruit thereof. And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and out of mount Zion they that shall escape: the zeal of Jehovah shall perform this. Therefore thus saith Jehovah concerning the king of Assyria, He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast up a mound [1] against it. By the way that he came, by the same shall he return, and he shall not come unto this city, saith Jehovah. For I will defend this city to save it, for mine own sake, and for my servant David's sake.

And it came to pass that night, that the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred fourscore and five thousand: and when men arose early in the morning, behold, these were all dead bodies. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshiping in the house of Nisroch his god, that Adrammelech and Sharezer smote him with the sword: and they escaped into the land of Ararat. And Esar-haddon his son reigned in his stead.

ESTHER

Now it came to pass in the days of Ahasuerus [2] (this is Ahasuerus who reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces), that in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace,[n] in the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him; when he showed the riches of his glorious kingdom and the honor of his excellent majesty many days, even a hundred and fourscore

[1] A causeway of earth raised against the wall of a besieged city to enable the besiegers to fight on the same level with the defenders.

[2] Xerxes (reigned 485–465 B. C.).

days. And when these days were fulfilled, the king made a feast unto all the people that were present in Shushan the palace, both great and small, seven days, in the court of the garden of the king's palace. There were hangings of white cloth, of green, and of blue, fastened with cords of fine linen and purple to silver rings and pillars of marble: the couches were of gold and silver, upon a pavement of red, and white, and yellow, and black marble. And they gave them drink in vessels of gold (the vessels being diverse one from another), and royal wine in abundance, according to the bounty of the king. And the drinking was according to the law; none could compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

Also Vashti the queen[1] made a feast for the women in the royal house which belonged to king Ahasuerus. On the seventh day, when the heart of the king was merry with wine he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that ministered in the presence of Ahasuerus the king, to bring Vashti[n] the queen before the king with the crown royal, to show the peoples and the princes her beauty; for she was fair to look on. But the queen Vashti refused to come at the king's commandment by the chamberlains: therefore was the king very wroth, and his anger burned in him.

Then the king said to the wise men, who knew the times[n] (for so was the king's manner toward all that knew law and judgment; and the next unto him were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who saw the king's face, and sat first in the kingdom), What shall we do unto the queen Vashti according to law, because she hath not done the bidding of the king Ahasuerus by the chamberlains? And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the peoples that are in all the provinces of the king Ahasuerus. For this deed of the queen will

[1] Amestris of secular history.

come abroad unto all women, to make their husbands contemptible in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. And this day will the princesses of Persia and Media who have heard of the deed of the queen say the like unto all the king's princes. So will there arise much contempt and wrath. If it please the king, let there go forth a royal commandment from him,[1] and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. And when the king's decree which he shall make shall be published throughout all his kingdom (for it is great), all the wives will give to their husbands honor, both to great and small. And the saying pleased the king and the princes; and the king did according to the word of Memucan: for he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and should speak according to the language of his people.[n]

After these things, when the wrath of king Ahasuerus was pacified, he remembered Vashti, and what she had done, and what was decreed against her. Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king: and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women,[2] unto the custody of Hegai the king's chamberlain, keeper of the women; and let their things for purification be given them; and let the maiden that pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

There was a certain Jew in Shushan the palace, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite, who had been carried away from Jerusalem with the captives that had been carried away with Jeconiah king of Judah,

[1] An edict. [2] The harem.

whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther,[1] his uncle's daughter: for she had neither father nor mother, and the maiden was fair and beautiful; and when her father and mother were dead, Mordecai took her for his own daughter.

So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was taken into the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with her portions, and the seven maidens who were meet to be given her out of the king's house: and he removed her and her maidens to the best place of the house of the women. Esther had not made known her people nor her kindred; for Mordecai had charged her that she should not make it known. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what would become of her.

Now when the turn of every maiden was come to go in to king Ahasuerus, after that it had been done to her according to the law for the women twelve months (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odors and with the things for the purifying of the women), then in this wise came the maiden unto the king: Whatsoever she desired was given her to go with her out of the house of the women unto the king's house. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, who kept the concubines: she came in unto the king no more, except the king delighted in her, and she were called by name. Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's

[1] Hadassah means myrtle; Esther signifies star. The latter name, being Persian, enabled her to conceal her nationality.

chamberlain, the keeper of the women, appointed. And Esther obtained favor in the sight of all them that looked upon her.

So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained favor and kindness in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the bounty of the king.

And when the virgins were gathered together the second time, then Mordecai was sitting in the king's gate. Esther had not yet made known her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him. In those days, while Mordecai was sitting in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those that kept the threshold, were wroth, and sought to lay hands on the king[n] Ahasuerus. And the thing became known to Mordecai, who showed it unto Esther the queen; and Esther told the king thereof in Mordecai's name. And when inquisition was made of the matter, and it was found to be so, they were both hanged on a tree: [1] and it was written in the book of the chronicles before the king.

After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed down, and did reverence to Haman; for the king had so commanded concerning him. But Mordecai bowed not down, nor did him reverence. Then the king's servants, that were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment? Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's

[1] Crucified or impaled.

matters would stand: for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not down, nor did him reverence, then was Haman full of wrath. But he thought scorn to lay hands on Mordecai alone; for they had made known to him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

In the first month, which is the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot,[n] before Haman from day to day, and from month to month, to the twelfth month, which is the month Adar. And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they be destroyed: and I will pay ten thousand talents of silver [1] into the hands of those that have the charge of the king's business, to bring it into the king's treasuries. And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jew's enemy. And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

Then were the king's scribes called in the first month, on the thirteenth day thereof; and there was written according to all that Haman commanded unto the king's satraps, and to the governors that were over every province, and to the princes of every people, to every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and it was sealed with the king's ring. And letters were sent by posts into all the king's provinces, to destroy, to slay, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month,[n] which is the month Adar, and to take the spoil of them for

[1] About ten and a half millions of dollars.

a prey. A copy of the writing, that the decree should be given out in every province, was published unto all the peoples, that they should be ready against that day. The posts went forth in haste by the king's commandment, and the decree was given out in Shushan the palace. And the king and Haman sat down to drink; but the city of Shushan was perplexed.[1]

Now when Mordecai knew all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; and he came even before the king's gate: for none might enter within the king's gate clothed with sackcloth. And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

And Esther's maidens and her chamberlains came and told it her; and the queen was exceedingly grieved: and she sent raiment to clothe Mordecai, and to take his sackcloth from off him; but he received it not. Then called Esther for Hathach, one of the king's chamberlains, whom he had appointed to attend upon her, and charged him to go to Mordecai, to know what this was, and why it was. So Hathach went forth to Mordecai unto the broad place of the city, which was before the king's gate. And Mordecai told him of all that had happened unto him, and the exact sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given out in Shushan to destroy them, to show it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him, for her people.[n]

And Hathach came and told Esther the words of Mordecai. Then Esther spake unto Hathach, and gave him a message unto Mordecai, saying: All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king unto the inner court, who is not

[1] Dismayed.

called, there is one law for him, that he be put to death, except those to whom the king shall hold out the golden scepter, that he may live: but I have not been called to come in unto the king these thirty days. And they told to Mordecai Esther's words.

Then Mordecai bade them return answer unto Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place,[n] but thou and thy father's house will perish: and who knoweth whether thou art not come to the kingdom for such a time as this? Then Esther bade them return answer unto Mordecai, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast in like manner; and so will I go in unto the king, which is not according to the law: and if I perish, I perish. So Mordecai went his way, and did according to all that Esther had commanded him.

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the entrance of the house. And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight; and the king held out to Esther the golden scepter that was in his hand. So Esther drew near, and touched the top of the scepter. Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be given thee even to the half of the kingdom. And Esther said, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

Then the king said, Cause Haman to make haste, that it may be done as Esther hath said. So the king and Haman came to the banquet that Esther had prepared. And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it

shall be performed. Then answered Esther, and said, My petition and my request is: [11] If I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.

Then went Haman forth that day joyful and glad of heart: but when Haman saw Mordecai in the king's gate, that he stood not up nor moved for him, he was filled with wrath against Mordecai. Nevertheless Haman refrained himself, and went home; and he sent and fetched his friends and Zeresh [1] his wife. And Haman recounted unto them the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow also am I invited by her together with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate. Then said Zeresh his wife and all his friends unto him, Let a gallows be made fifty cubits [2] high, and in the morning speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

On that night could not the king sleep; and he commanded to bring the book of records of the chronicles, and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, of those that kept the threshold, who had sought to lay hands on the king Ahasuerus. And the king said, What honor and dignity hath been bestowed on Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him. And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for

[1] Golden.

[2] The cubit was about eighteen inches.

him. And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in. So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honor? Now Haman said in his heart, To whom would the king delight to do honor more than to myself? And Haman said unto the king, For the man whom the king delighted to honor, let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on the head of which a crown royal is set: and let the apparel and the horse be delivered to the hand of one of the king's most noble princes, that they may array the man therewith whom the king delighteth to honor, and cause him to ride on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honor.

Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken. Then took Haman the apparel and the horse, and arrayed Mordecai, and caused him to ride through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honor. And Mordecai came again to the king's gate. But Haman hasted to his house, mourning and having his head covered.[1] And Haman recounted unto Zeresh his wife and all his friends everything that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou shalt not prevail against him, but shalt surely fall before him. While they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.[2]

So the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day at the ban-

[1] As a sign of grief. Cf. 2 Sam. xv. 30.

[2] An Eastern custom. Cf. Luke xiv. 17.

quet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed. Then Esther the queen answered and said, If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my peace, although the adversary could not have compensated for the king's damage. Then spake the king Ahasuerus and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? And Esther said, An adversary and an enemy, even this wicked Haman. Then Haman was afraid before the king and the queen. And the king arose in his wrath from the banquet of wine and went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the couch whereon Esther was. Then said the king, Will he even force the queen before me in the house? As the word went out of the king's mouth, they covered Haman's face.[1] Then said Harbonah, one of the chamberlains that were before the king, Behold also, the gallows fifty cubits high, which Haman hath made for Mordecai, who spake good for the king, standeth in the house of Haman. And the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

And Esther spake yet again before the king, and fell down at

[1] As was the custom to do to condemned criminals.

his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. Then the king held out to Esther the golden scepter. So Esther arose, and stood before the king. And she said, If it please the king, and if I have found favor in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman, the son of Hammedatha the Agagite, which he wrote to destroy the Jews that are in all the king's provinces: for how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred? Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also to the Jews, as it pleaseth you, in the king's name, and seal it with the king's ring; for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

Then were the king's scribes called at that time, in the third month, which is the month Sivan,[1] on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the satraps, and the governors and princes of the provinces which are from India unto Ethiopia, a hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language. And he wrote in the name of king Ahasuerus, and sealed it with the king's ring, and sent letters by posts on horseback, riding on swift steeds that were used in the king's service, bred of the stud: wherein the king granted the Jews that were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, their little ones and women, and to take the spoil of them for a prey, upon one day in all the provinces of king Ahasuerus, namely,

[1] The month corresponds to a part of our months May and June.

upon the thirteenth day of the twelfth month, which is the month Adar. A copy of the writing, that the decree should be given out in every province, was published unto all the peoples, and that the Jews should be ready against that day to avenge themselves on their enemies. So the posts that rode upon swift steeds that were used in the king's service went out, being hastened and pressed on by the king's commandment; and the decree was given out in Shushan the palace.

And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple: and the city of Shushan shouted and was glad. The Jews had light and gladness, and joy and honor. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had gladness and joy, a feast and a good day. And many from among the peoples of the land became Jews; for the fear of the Jews was fallen upon them.

Now in the twelfth month, which is the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, on the day that the enemies of the Jews hoped to have rule over them (whereas it was turned to the contrary, that the Jews had rule over them that hated them), the Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them was fallen upon all the peoples. And all the princes of the provinces, and the satraps, and the governors, and they that did the king's business, helped the Jews; because the fear of Mordecai was fallen upon them. For Mordecai was great in the king's house, and his fame went forth throughout all the provinces; for the man Mordecai waxed greater and greater. And the Jews smote all their enemies with the stroke of the sword, and with slaughter and destruction, and did what they would unto them that hated them. And in Shushan the palace the Jews slew and destroyed five hundred men. And Parshandatha, and

Dalphon, and Aspatha, and Poratha, and Adalia, and Aridatha, and Parmashta, and Arisai, and Aridai, and Vaizatha, the ten sons of Haman the son of Hammedatha, the Jews' enemy, slew they; but on the spoil they laid not their hand.

On that day the number of those that were slain in Shushan the palace was brought before the king. And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what then have they done in the rest of the king's provinces! Now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done. Then said Esther, If it please the king, let it be granted to the Jews that are in Shushan to do to-morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows. And the king commanded it so to be done: and a decree was given out in Shushan; and they hanged Haman's ten sons. And the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men in Shushan; but on the spoil they laid not their hand. And the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of them that hated them seventy and five thousand; but on the spoil they laid not their hand.

This was done on the thirteenth day of the month Adar; and on the fourteenth day of the same they rested, and made it a day of feasting and gladness. But the Jews that were in Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness. Therefore do the Jews of the villages, that dwell in the unwalled towns, make the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.[n]

And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, to enjoin them that they should keep the fourteenth

day of the month Adar, and the fifteenth day of the same, yearly, as the days wherein the Jews had rest from their enemies, and the month which was turned unto them from sorrow to gladness, and from mourning into a good day; that they should make them days of feasting and gladness, and of sending portions one to another, and gifts to the poor. And the Jews undertook to do as they had begun, and as Mordecai had written unto them; because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had plotted against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them; but when the matter came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

Wherefore they called these days Purim, after the name of Pur. Therefore because of all the words of this letter, and of that which they had seen concerning this matter, and that which had come unto them, the Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so that it should not fail, that they would keep these two days according to the writing thereof, and according to the appointed time thereof, every year; and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the remembrance of them perish from their seed.

Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority to confirm this second letter of Purim. And he sent letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth, to confirm these days of Purim in their appointed times, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had ordained for themselves and for their seed, in the matter of the fastings and their cry. And the commandment of Esther confirmed these matters of Purim: and it was written in the book.

And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea. And all the acts of his power and of his might, and the full account of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? For Mordecai the Jew was next [1] unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the good of his people, and speaking peace to all his seed.

NEBUCHADNEZZAR'S DREAM

And in the second year of the reign of Nebuchadnezzar,[n] Nebuchadnezzar dreamed dreams; and his spirit was troubled, and his sleep went from him. Then the king commanded to call the magicians, and the enchanters, and the sorcerers, and the Chaldeans,[2] to tell the king his dreams. So they came in and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit is troubled to know the dream. Then spake the Chaldeans to the king in the Syrian language, O king, live for ever: tell thy servants the dream, and we will show the interpretation. The king answered and said to the Chaldeans, The thing is gone from me: if ye make not known unto me the dream and the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye show the dream and the interpretation thereof, ye shall receive of me gifts and rewards and great honor: therefore show me the dream and the interpretation thereof. They answered the second time and said, Let the king tell his servants the dream, and we will show the interpretation. The king answered and said, I know of a certainty that ye would gain time, because ye see the thing is gone from me. But if ye make not known unto me the dream, there is but one law for you; for ye have prepared lying and corrupt words to speak before me, till the time be changed: [3] therefore tell me the dream, and I shall

[1] Second to the King in rank.

[2] The priestly caste.

[3] Till circumstances take a favorable turn.

know that ye can show me the interpretation thereof. The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter, forasmuch as no king, lord, or ruler, hath asked such a thing of any magician, or enchanter, or Chaldean. And it is a rare thing that the king requireth, and there is no other that can show it before the king, except the gods, whose dwelling is not with flesh. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. So the decree went forth, and the wise men were to be slain; and they sought Daniel and his companions to be slain.

Then Daniel returned answer with counsel and prudence to Arioch the captain of the king's guard, who was gone forth to slay the wise men of Babylon; he answered and said to Arioch the king's captain, Wherefore is the decree so urgent from the king? Then Arioch made the thing known to Daniel. And Daniel went in, and desired of the king that he would appoint him a time, and he would show the king the interpretation.

Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his companions should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a vision of the night. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever; for wisdom and might are his. And he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that have understanding; he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast now made known unto me what we desired of thee; for thou hast made known unto us the king's matter. Therefore Daniel went in unto Arioch, whom the king had appointed to destroy the wise men of Babylon; he went and

said thus unto him: Destroy not the wise men of Babylon; bring me in before the king, and I will show unto the king the interpretation.

Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the children of the captivity of Judah, that will make known unto the king the interpretation. The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered before the king, and said, The secret which the king hath demanded can neither wise men, enchanters, magicians, nor soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and he hath made known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these: as for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets hath made known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that thou mayest know the thoughts of thy heart.

Thou, O king, sawest, and, behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass,[1] its legs of iron, its feet part of iron, and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

[1] Bronze.

This is the dream; and we will tell the interpretation[n] thereof before the king. Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath he given into thy hand, and hath made thee to rule over them all: thou art the head of gold. And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay. And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

Then the king Nebuchadnezzar fell upon his face, and worshiped Daniel, and commanded that they should offer an oblation and sweet odors unto him. The king answered unto Daniel, and said, Of a truth your God is the God of gods, and the Lord of kings, and a revealer of secrets, seeing thou hast been able to reveal this secret. Then the king made Daniel great, and gave him

many great gifts, and made him to rule over the whole province of Babylon, and to be chief governor over all the wise men of Babylon. And Daniel requested of the king, and he appointed Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel was in the gate of the king.

NEBUCHADNEZZAR'S GOLDEN IMAGE

Nebuchadnezzar the king made an image of gold,[n] whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the satraps, the deputies, and the governors, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the satraps, the deputies, and the governors, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then the herald cried aloud, To you it is commanded, O peoples, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery,[1] dulcimer,[2] and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the peoples heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the peoples, the nations, and the languages, fell down and worshiped the golden image that Nebuchadnezzar the king had set up.

[1] The sackbut was a small triangular instrument similar to the lyre, but having only four strings. The psaltery differed from the lyre only in having the sounding board above the strings.

[2] An instrument resembling the Scottish bagpipe.

Wherefore at that time certain Chaldeans came near, and brought accusation against the Jews. They answered and said to Nebuchadnezzar the king, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image; and whoso falleth not down and worshipeth, shall be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.[n] Nebuchadnezzar answered and said unto them, Is it of purpose, O Shadrach, Meshach, and Abed-nego, that ye serve not my god, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that god that shall deliver you out of my hands? Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, we have no need to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace seven times more than it was wont to be heated. And he commanded certain mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the

burning fiery furnace. Then these men were bound in their breeches, their tunics, and their mantles, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonished, and rose up in haste: he spake and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace: he spake and said, Shadrach, Meshach, and Abed-nego, ye servants of the Most High God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego came forth out of the midst of the fire. And the satraps, the deputies, and the governors, and the king's counselors, being gathered together, saw these men, that the fire had no power upon their bodies, nor was the hair of their head singed, neither were their breeches changed, nor had the smell of fire passed on them.

Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, that every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other god that is able to deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego in the province of Babylon.

NEBUCHADNEZZAR'S MADNESS

Nebuchadnezzar the king, unto all the peoples, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. It hath seemed good unto me to show the signs and wonders that the Most High God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

I, Nebuchadnezzar, was at rest in my house, and flourishing in my palace. I saw a dream which made me afraid; and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the enchanters, the Chaldeans, and the soothsayers; and I told the dream before them; but they did not make known unto me the interpretation thereof. But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god,[1] and in whom is the spirit of the holy gods: and I told the dream before him, saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of my head upon my bed: I saw, and, behold, a tree in the midst of the earth; and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was food for all: the beasts of the field had shadow under it, and the birds of the heavens dwelt in the branches thereof, and all flesh was fed from it. I saw in the visions of my head upon my bed, and, behold, a watcher[2] and a holy one[3] came down from

[1] Bel was the chief god of Babylon.

[2] An angel, literally a wakeful one.

[3] Another angel.

heaven. He cried aloud, and said thus, Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit: let the beasts get away from under it, and the fowls from its branches. Nevertheless leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven: and let his portion be with the beasts in the grass of the earth: let his heart [1] be changed from man's, and let a beast's heart be given unto him; and let seven times [2] pass over him. The sentence is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the lowest of men. This dream I, king Nebuchadnezzar, have seen; and thou, O Belteshazzar, declare the interpretation, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able; for the spirit of the holy gods is in thee.

Then Daniel, whose name was Belteshazzar, was stricken dumb for a while, and his thoughts troubled him. The king answered and said, Belteshazzar, let not the dream, or the interpretation, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine adversaries. The tree that thou sawest, which grew, and was strong, whose height reached unto heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was food for all; under which the beasts of the field dwelt, and upon whose branches the birds of the heavens had their habitation: it is thou, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew down the tree, and destroy it; nevertheless leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field, and let it be wet with the dew of

[1] His intelligence. [2] Seven years.

heaven; and let his portion be with the beasts of the field, till seven times pass over him; this is the interpretation, O king, and it is the decree of the Most High, which is come upon my lord the king: that thou shalt be driven from men, and thy dwelling shall be with the beasts of the field,[n] and thou shalt be made to eat grass as oxen, and shalt be wet with the dew of heaven, and seven times shall pass over thee; till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the roots of the tree; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if there may be a lengthening of thy tranquillity.

All this came upon the king Nebuchadnezzar. At the end of twelve months he was walking in the royal palace of Babylon. The king spake and said, Is not this great Babylon, which I have built for the royal dwelling place, by the might of my power and for the glory of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee: and thou shalt be driven from men; and thy dwelling shall be with the beasts of the field; thou shalt be made to eat grass as oxen; and seven times shall pass over thee; until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hair was grown like eagles' feathers and his nails like birds' claws.

And at the end of the days I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth for ever; for his dominion is an everlasting dominion, and his kingdom from generation to generation; and all the inhabitants of the earth are reputed as nothing; and he doeth according to his

will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? At the same time mine understanding returned unto me; and for the glory of my kingdom, my majesty and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent greatness was added unto me. Now I, Nebuchadnezzar, praise and extol and honor the King of heaven; for all his works are truth, and his ways justice; and those that walk in pride he is able to abase.

THE VISION OF BELSHAZZAR

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before [1] the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which Nebuchadnezzar his father had taken out of the temple which was in Jerusalem; that the king and his lords, his wives and his concubines, might drink therefrom. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his lords, his wives and his concubines, drank from them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth the fingers of a man's hand, and wrote over against the candlestick [2] upon the plaster [3] of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed in him,[4] and his thoughts troubled him; and the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the enchanters, the Chaldeans, and the soothsayers. The king spake and said to the wise men of Babylon, Whosoever shall

[1] On a raised dais, facing the guests.
[2] Where the light was brightest.
[3] The word means chalk; hence, the wall was white.
[4] Grew pale.

read this writing, and show me the interpretation thereof, shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men; but they could not read the writing, nor make known to the king the interpretation. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were perplexed.

Now the queen [1] by reason of the words of the king and his lords came into the banquet house: the queen spake and said, O king, live for ever; let not thy thoughts trouble thee, nor let thy countenance be changed. There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, were found in him: and the king Nebuchadnezzar thy father, the king, I say, thy father, made him master of the magicians, enchanters, Chaldeans, and soothsayers; forasmuch as an excellent spirit,[2] and knowledge, and understanding, interpreting of dreams, and showing of dark sentences,[3] and dissolving of doubts,[4] were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will show the interpretation.

Then was Daniel brought in before the king. The king spake and said unto Daniel, Art thou that Daniel, who art of the children of the captivity of Judah, whom the king my father brought out of Judah? I have heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom are found in thee. And now the wise men, the enchanters, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof; but they could not show the interpretation of the thing. But I have heard of thee, that thou canst give interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with purple, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

[1] The queen mother.
[2] Preëminent ability.
[3] Explaining of riddles.
[4] Solving of difficulties.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation. O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty: and because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down. But when his heart was lifted up, and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men, and his heart was made like the beasts', and his dwelling was with the wild asses;[1] he was fed with grass like oxen, and his body was wet with the dew of heaven; until he knew that the Most High God ruleth in the kingdom of men, and that he setteth up over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this, but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine from them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from before him, and this writing was inscribed.

And this is the writing that was inscribed: MENE, MENE, TEKEL, UPHARSIN.[2] This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and brought it to an end. TEKEL; thou art weighed in the balances, and art found wanting. PERES; thy kingdom is divided, and given to the Medes and Persians.

Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclama-

[1] An untamable animal. See Job xxxix. 5–8.

[2] The words are from the Aramaic language.

tion concerning him, that he should be the third ruler in the kingdom.

In that night Belshazzar the Chaldean king was slain. And Darius the Mede received the kingdom, being about threescore and two years old.

DANIEL IN THE LIONS' DEN

It pleased Darius[1] to set over the kingdom a hundred and twenty satraps,[2] who should be throughout the whole kingdom; and over them three presidents, of whom Daniel was one; that these satraps might give account unto them, and that the king should have no damage. Then this Daniel was distinguished above the presidents and the satraps, because an excellent spirit was in him; and the king thought to set him over the whole realm.

Then the presidents and the satraps sought to find occasion against Daniel as touching the kingdom; but they could find no occasion nor fault, forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel except we find it against him concerning the law of his God. Then these presidents and satraps assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the deputies and the satraps, the counselors and the governors, have consulted together to establish a royal statute, and to make a strong interdict, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions.[3] Now, O king, establish the interdict, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the interdict.

[1] Darius, the Mede, according to the Hebrew historian.

[2] Governors of provinces.

[3] Lions were kept by Assyrian and Persian kings for the chase, much as foxes are kept now.

And when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem);[1] and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled together, and found Daniel making petition and supplication before his God. Then they came near and spake before the king concerning the king's interdict: Hast thou not signed an interdict, that every man that shall make petition unto any god or man within thirty days, save unto thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, who is of the children of the captivity of Judah, regardeth not thee, O king, nor the interdict that thou hast signed, but maketh his petition three times a day. Then the king, when he heard these words, was sore displeased, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to rescue him. Then these men assembled together unto the king, and said unto the king, Know, O king, that it is a law of the Medes and Persians, that no interdict nor statute which the king establisheth may be changed.

Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Daniel. Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him: and his sleep fled from him.

Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came near unto the den to Daniel, he cried with a lamentable voice; the king spake and said

[1] The pious Jew turned toward Jerusalem when he prayed as the Mohammedan does toward Mecca.

to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.

And the king commanded, and they brought those men that had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces, before they came to the bottom of the den.

Then king Darius wrote unto all the peoples, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed; and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

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NOTES

(The numerals in heavy type refer to the pages of the text.)

The Testing of Abraham

Aside from its human interest, this story is significant as a protest against the custom of human sacrifice, which was prevalent among Semitic peoples related to the Hebrews, and even to some extent among the Hebrews themselves. In the midst of the struggle against this error, so difficult to eradicate, the Hebrew historian tried to show by an example from the life of Abraham in what sense it is that God requires the sacrifice even of one's dearest child, and in what sense he does not.

The student may be interested to read, in Bulfinch's *Age of Fable*, the story of Iphigenia, for whom, when Agamemnon was about to sacrifice her to Artemis, the goddess substituted a hind.

An Oriental Courtship

Abraham's steward is sent into Mesopotamia, and there in Haran obtains a bride for his master's son. In this beautiful idyllic story the writer's purpose is to trace God's guiding hand in all that led up to the marriage of one of the ancestors of His people.

5. And he said, I am Abraham's servant. Note the repetitions which are characteristic of epic narrative method.

6. And they blessed Rebekah. They gave her their blessing in the form of poetry. The blessing serves at the same time as a benediction on her marriage.

Esau's Sale of his Birthright

Here the two brothers are presented as typical representatives of the characters they exemplify. Jacob is as much the typical representative of the Jewish race as Ulysses is of the Greek. He is selfish and unscrupulous, but his cunning and cleverness are directed to higher ends. He is the man with ideals, and a recognition of higher spiritual values. Esau, typical of the gentile Semitic race, is a man of shortsighted heedlessness, ruled by his desires, carried away by the impulse of the moment, without

any apprehension of higher things, and ready to throw away that which is really best in life.

7. cunning hunter. Hunting when engaged in for sport, and not because of necessity, was regarded by the Hebrews as savage, inhuman, and barbarous in contrast to the life of the shepherd, which they much esteemed.

7. thy birthright. This involved a more respected position in the family and tribe, and a larger inheritance.

Isaac's Blessing of Jacob

Do the characters in these stories stand clearly revealed? Are they described, or are they revealed wholly by the dramatic method—namely by being shown in action? Does the historian's personality ever intrude upon the story? Are the characters presented in outline merely, or are there fine shadings in the portrayal? Would the stories have been improved if the writer had oftener, as in the story of Esau's sale of his birthright, specifically pointed out the moral? The blessing of Jacob is in poetry. What are the characteristics of Hebrew poetry as regards form? Why does Hebrew poetry lend itself to translation better than English poetry would do?

Jacob's Dream

As an illustration of the extent to which Hebrew literature has influenced English poets the student may here be referred to Whittier's poem *The Holy Land.*

11. behold, a ladder set up on the earth. This ladder, or flight of steps, symbolizes the thought that heaven and earth, God and men, stand in communication; that God sways the earth from heaven by the agency of His Spirit, and guides the destinies of men.

Jacob's Courtship

The Hebrew stories always have an ethical basis. Can you see what idea underlies this story? May it be that so beautifully expressed in Whittier's poem *The Eternal Goodness?*

> And so beside the Silent Sea
> I wait the muffled oar;

No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

The thought that God's protection and blessing accompanied His servants wherever they went, and whatever they did, was emphasized often by Israel's poets. See, for example, Psalm cxxxix. 7–12.

Jacob's Wrestling with the Angel

The story of Jacob's life is a history of self-conquest, of spiritual achievement. He is here represented as having attained to a power of faith that would not let go God Himself till He blessed him. According to the Hebrew story-teller, the chief end of man is to wrestle and struggle till he obtains God's blessing. That Jacob typifies Israel in the same sense that Ulysses typifies the Greek race has been noted. Here also, Jacob represents Israel, the nation. It is the real spirit of Israel that is here glorified and set before the people as in a mirror. Israel, like Jacob, is to become a theagonist (wrestler with God) and is to obtain, through centuries of struggle, His blessing.

Joseph

About one fifth of the whole book of Genesis centers around Joseph and his relations with his brethren. The story, from the literary standpoint, is a kind of prose epic. Professor Moulton says of it (*The Literary Study of the Bible*, p. 228):

"From the beginning a striking personality begins to emerge, which even in childhood divides the household between envy and doting affection, which makes itself felt in captivity and even in prison. In the background we get glimpses of varied life—scattered settlements of shepherds, merchant caravans, palace life in the empire of Egypt. Mutation of fortune, which plays so large a part in story, is represented by the

change which in a single day takes Joseph from prison to set him next to the throne; and throughout the movement of events the supernatural interest of dreams and their mystical revelations has been hovering. When among the crowds that come from distant lands to ask corn from the Egyptian potentate Joseph's own brethren stand before him, recognized, but not recognizing, then we have just one of those ironic situations which make the master strokes of plot. And no invented plot could draw more out of such a situation than we get in this piece of history, with the long-sustained perplexities in which the Egyptian minister involves his family, not for the purpose of some subtle revenge, but to prolong the strange situation in which he finds himself placed, and the conflict of emotions in his breast between natural affection and sense of wrong. At last Joseph breaks down in the part he is playing, and has to sob out that he is their brother; and when the excitement has had time to subside, the train of events settles to a sedate conclusion in the picturesque migration of the sons of Israel into Egypt, and the patriarchal blessing bestowed on Pharaoh himself."

Mohammed, in the Koran, called the story of Joseph "the best of stories." The history of Joseph was written as an epic by the Persian poet Firdusi. Read Milton, *Paradise Lost*, Book XII, ll. 155–190.

14. dreamed yet a dream. The recurrence of a second dream similar to the first implied the certainty of fulfillment.

17. put him into the prison. Joseph's imprisonment marks the turning point in his career for it establishes his fame as the possessor of divinely inspired wisdom in the interpretation of dreams. This wisdom brings him power and fame in Egypt—that "fairyland of supreme science and mysterious art," where also a belief in dreams was prevalent.

18. the three branches are three days. Since the vine was of rapid growth, dreams in which it figured were expected to be speedily fulfilled.

19. out of the river seven kine. The Nile was symbolized in Egyptian art by the bull sacred to Osiris, the inventor of agriculture.

19. he shaved himself. Those who appeared before the king must be perfectly clean. The shaving of the head and beard, and the changing of the raiment were obligatory.

21. called Joseph's name. Foreigners naturalized in Egypt were obliged to adopt Egyptian names.

21. priest of On. On (Heliopolis) was the seat of the worship of Râ, the sun god.

22. bowed down themselves to him with their faces to the earth. The fulfillment of the prophetic dream recorded in Genesis xxxvii. 7–9.

28. can indeed divine. Water divination, by means of which the Egyptian sages claimed to be able to foretell the future was one of the accomplishments of the priests of Râ, into whose order Joseph had been initiated. It consisted in throwing bits of gold and silver into a bowl filled with water, and judging from the geometrical figures into which the pieces fell what was about to happen.

The Birth of Moses and the Oppression of Israel

Moses, the father of civil liberty for all humanity, is one of the most striking personalities in all history. Like many other benefactors of mankind, he had to struggle against an apparently adverse fate, even for life itself, from the instant of his birth.

Read Milton, *Paradise Lost*, Book XII, ll. 163–244.

The Death of Moses

The best commentary upon the literary beauty of this passage is Mrs. Alexander's well-known poem, *The Burial of Moses*, which should be read in connection with it.

"By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab
There lies a lonely grave.
And no man knows that sepulcher,
And no man saw it e'er,
For the angels of God upturned the sod,
And laid the dead man there.

"That was the grandest funeral
That ever passed on earth:
But no man heard the trampling,
Or saw the train go forth—
Noiselessly as the daylight
Comes back when night is done,
And the crimson streak on ocean's cheek
Grows into the great sun;

"Noiselessly as the spring-time
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves;
So without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown,
The great procession swept.

"Perchance the bald old eagle,
On gray Beth-Peor's height,
Out of his lonely eyrie
Looked on the wondrous sight;
Perchance the lion stalking,
Still shuns that hallowed spot;
For beast and bird have seen and heard
That which man knoweth not.

"But when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drum,
Follow his funeral car;
They show the banners taken,
They tell his battles won,
And after him lead his masterless steed,
While peals the minute gun.

"Amid the noblest of the land
We lay the sage to rest,
And give the bard an honored place,
With costly marble drest,
In the great minster transept
Where lights like glories fall,
And the organ rings, and the sweet choir sings
Along the emblazoned wall.

"This was the truest warrior
That ever buckled sword,

This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen,
On the deathless page, truths half so sage
As he wrote down for men.

"And had he not high honor,—
The hillside for a pall,
To lie in state while angels wait
With stars for tapers tall,
And the dark rock-pines like tossing plumes,
Over his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave?

"In that strange grave without a name,
Whence his uncoffined clay
Shall break again, O wondrous thought!
Before the judgment day,
And stand with glory wrapt around
On the hills he never trod,
And speak of the strife that won our life
With the Incarnate Son of God.

"O lonely grave in Moab's land!
O dark Beth-Peor's hill!
Speak to these curious hearts of ours,
And teach them to be still:
God hath His mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the hidden sleep
Of him He loved so well."

The Fall of Jericho

This story is told to illustrate and emphasize the idea of supernatural guidance in Israel's history. Note the number of ways in which this dominant idea is presented. No warlike measures were to be adopted;

it was to be made plain by every token that God, not man, was at work The mysterious procession; the priests with the emblems of festival, not of warfare, in their hands; before them armed hosts heralding; behind them armed hosts attending; in the midst of them, the ark of God with the tables of stone from Sinai hidden within;—all this was intended to convey the idea that to Jehovah, the God of battles, the coming victory was to be due.

40. seven. Notice the frequency here of the number. It signified completeness, and was, for this reason, sacred as the symbol of all connected with the Deity.

41. Ye shall not shout. These instructions demanded the exercise of the greatest self-control, as well as implicit trust in the God of battles.

Joshua at Gibeon

43. Sun, stand thou still . . . Here we have four lines from an ancient poem expressly said to have been borrowed from the Book of Jashar. This was evidently a national collection of songs, which is given as the source also of David's lament over Saul and Jonathan, 2 Sam. i. 17–27. It is probably the source of several of the poetical fragments in the older historical books. The words that follow "Jashar" in the text are the prosaic interpretation of the poetry quoted. Read Milton's *Paradise Lost*, Book XII, ll. 260–269.

Gideon

This signal deliverance of Israel left a deep impress upon the imagination of Hebrew poets. See for example, Psalms lxxxiii. 9–12. The comparison "as in the day of Midian" came to be a current one to express a complete overthrow. See Isaiah ix. 4. The ruse by which the panic in the undisciplined horde of Midianites was produced is not unparalleled in secular history. Hannibal extricated himself in a similar manner when surrounded by Fabius. See Plutarch, *Fabius Maximus* vi. 6. Napoleon is said to have employed a similar device in breaking through the Austrian lines in his Italian campaign. The student may be interested to read Mrs. Alexander's poem *Gideon's Fleece.*

Jotham's Fable of the Trees

This is the only example in the Bible, except possibly 2 Kings xiv. 9, of the fable. The student should distinguish carefully between the fable,

the allegory, and the parable, in respect to (a) probability of the story, (b) length, (c) characters, (d) manner of enforcing a moral teaching, (e) kind of teaching to which each is especially adapted. What famous allegory did Bunyan write, and what does it symbolize? Read the parable of The Prodigal Son, Luke xv., and two or three of *Æsop's Fables* including that of The Sun and Wind. Why does the fable, as compared with the parable, seem less well adapted to teach a spiritual truth, and better fitted to embody worldly wisdom. Just what truth was Jotham trying to convey? Does he believe in monarchy as a theory of government? Has his fable any special timeliness for our day in view of conditions in the municipal administrations of some of our large cities? If the wise and good hold aloof from politics, to whom will the offices be left?

Jephthah's Vow

The student should compare this simple but tragic story with that of Iphigenia in heathen literature and the son of Idomeneus of Crete. See the account of them in Smith's *Classical Dictionary*.

47. **whatsoever cometh forth from the doors of my house.** There seems no doubt that Jephthah had in mind a human sacrifice.

48. **his daughter . . . his only child . . . besides her he had neither son nor daughter.** Notice how the repetition serves to emphasize the tragedy.

48. **I cannot go back.** He did not know the law, for see Levit. xxvii. 2–8.

48. **My father.** Notice the dignity and the restraint of the expression.

48. **bewail my virginity.** To die unmarried and childless was considered a reproach among the Israelites. Two poems that should be read in connection with this selection are Byron's *Jephthah's Daughter*, and Tennyson's *Dream of Fair Women*, ll. 177–244.

The Battle at Megiddo

It will appear evident, on a careful reading of these two selections, that the first is prose and the second poetry. Nothing better illustrates the essential difference between prose and poetry. In the first selection the narrative is connected and continuous; in the second, certain parts of the story are selected and emphasized. Moreover, the second gives us not the incidents so much as the emotions that were aroused in patri-

otic Israelites by reflecting upon those incidents. The poem is an ode, an ode being a long lyric, characterized by exalted feeling, dignity of theme, and complicated structure. This particular ode was evidently, as shown by the words by which it is introduced, composed to be sung by answering choruses of men and women, the men led by Barak, the women by Deborah—that is, it is an antiphonal ode. The student may select the parts that were to be sung by the men and women respectively, and those that were to be sung by both choruses together. After such an analysis has been made, and the parts assigned, the entire ode should be read aloud by the class. The student may be interested to read in connection with the ode Whittier's Poem *Palestine.*

49. Now Deborah, a prophetess. Three other women are called prophetesses in the *Old Testament*—Huldah, Noadiah, and Miriam. Like Miriam, Deborah was a poetess and a singer.

51. ye that ride . . . Ye that sit . . . ye that walk . . . Rich and poor.

52. Reuben . . . Gilead . . . Dan . . . Asher. These are satiric references to the tribes that did not respond to the call to assemble for the deliverance of Israel.

Samson

Milton has dramatized the story of Samson in his *Samson Agonistes.* Since a drama must be a single action, one of the acts of Samson had to be selected for presentation in the play. Which one of the scenes of the story seems to contain most dramatic possibilities? How in a play could the other scenes of the story be referred to? Some student should read to the class lines 1596–1668 of Milton's play and compare them with the final scene of the Samson story. The students should read also Whittier's poem, *The Wife of Manoah to her Husband,* and Longfellow's *The Warning.*

Ruth

Ruth is a perfect example of the form of literature called the prose idyl. It is a simple story of country life told so skillfully, with an art that conceals itself, that it has appealed to men for twenty-five centuries as only a classic may. It would have become a classic had it not been accepted as canonical, and even though it had been written in any other language than Hebrew, so strong is its appeal to the pleasure we all feel in a story that deals simply and truthfully with the elemental facts of

life. Perhaps its appeal has been strongest to poets. The student may read Milton's sonnet, *To a Virtuous Young Lady*, Wordsworth's poem *Ruth*, and Hood's poem *Ruth* to see what particular elements in the story interested each of these three poets.

The aim of the author of *Ruth* was to utter a protest against Hebrew intolerance and exclusiveness. His method is by showing the power of love to conquer national hostilities and prejudices. The love he selects is not romantic love, but reverential love for one to whom one would not expect it to be shown, namely a mother-in-law.

62. women of Moab. The Moabites, though a Semitic people closely related to the Israelites, were, nevertheless, hereditary enemies of Israel. See 2 Sam. viii. 2, 2 Kings xiv. 25. For the law against intermarriage with the Moabites, see Deut. vii. 1–3.

63. I went out . . . Jehovah hath brought me home . . . Notice the antithesis.

63. glean among the ears of grain . . . The law relating to gleaning is given in Levit. xxiii. 22, and Deut. xxiv. 19.

63. Jehovah be with you . . . Hebrew salutations were elaborate and stately. The most common one was "Shalom," which had to do with the health and general well-being of the one addressed.

65. Wash thyself . . . anoint thee . . . put thy raiment upon thee . . . Ruth was to deck herself as a bride.

66. spread therefore thy skirt. . . . To spread the skirt over a woman was a token of marriage. See Ezek. xvi. 8, Deut. xxvii. 20. The Arabs are said to have the same custom.

66. for thou art a near kinsman. Ruth bases her request upon the fact that it was Boaz's duty, as the nearest of kin to her dead husband, to buy back and keep in the family the land which, in defect of male heir, had descended to Naomi; marrying at the same the widow of the last male owner who held the land by inheritance. This seems to be an extension of the law prescribed in Deut. xxv. 5 ff.

66. before one could discern another. According to the Talmud, daybreak occurred when one could discern another at a distance of four ells.

66. six measures. Probably the number six is symbolic of her having "found rest," namely, obtained her request.

66. Sit still. The affianced bride remained in seclusion. See Gen. xxxviii. 2

66. And he took ten men . . . This was an ancient method of legal procedure.

67. I cannot redeem it. The kinsman declines because he would be buying the land for Ruth's children.

67. a man drew off his shoe. The shoe was among the Hebrews, as it is still among the Arabs, the symbol of possession.

The Choosing and Anointing of Saul

Aside from its purely human interest as the beginning of the public career of Saul, this story possesses an antiquarian interest as the history of an ancient coronation. The ceremonies of this first recorded coronation are still observed in England. The anointing, symbolic of the consecration of the king to the service of God, and of the sacredness and inviolability of his person, is performed by the Archbishop of Canterbury; and the kiss of homage is given by the Archbishop, bishops and premier peer of each rank for the rest of his order.

71. with a psaltery. The prophecies were delivered at first orally, and to the accompaniment of music. Thus Elisha called for a minstrel to accompany his discourse before the king of Israel.

Saul's Disobedience

The student should notice the Hebrew historian's interest in human character, particularly in character as revealed in crises. What English poet manifests the same interest in soul-crises? Read Robert Browning's *Saul*.

David and Goliath

The ancient truth that the race is not always to the swift, nor the battle to the strong, and that "the Lord saveth not with sword and spear" was never better illustrated than by this story. To enforce that truth was no small part of the message of Israel; and it is a truth that needs constant iteration in an age when men are especially prone to the worship of brute force.

The student should note the resemblances and differences between this story and that of the fight between Ajax and Hector in Books XIII and XIV of the Iliad.

" And Hector, like man-killing Mars, advanc'd before them all,
His huge round target before him, through thicken'd like a wall,
With hides well-couch'd with store of brass; and on his temples shin'd
His bright helm, on which danc'd his plume. . . .

. . . . . .

Which when he saw, and kept more off, Ajax came stalking then,
And thus provok'd him: 'O good man, why fright'st thou thus our men?

. . . . . .

And I must tell thee, time draws on, when, flying, thou shalt cry
To Jove and all the Gods to make thy fair-man'd horses fly
More swift than falcons, that their hoofs may rouse the dust and bear
Thy body, hid, to Ilion.' . . .

. . . . . .

Then Hector made reply:
'Vain-spoken man, and glorious, what hast thou said? Would I
As surely were the son of Jove, and of great Juno born,

. . . . . .

As this day shall bring harmful light to all your host; and thou
If thou dar'st stand this lance, the earth before the ships shalt strow,
Thy bosom torn up, and the dogs, with all the fowl of Troy,
Be satiate with thy fat and flesh.' . . .

. . . . . .

Of all which noble Hector first at Ajax' breast dispos'd
His jav'lin, since so right on him the great-soul'd soldier bore;
Nor miss'd it, but the bawdricks both that his broad bosom wore,
To hang his shield and sword, it strook; both which his flesh preserv'd.
Hector, disdaining that his lance had thus as good as swerv'd,
Trode to his strength; but, going off, great Ajax with a stone,
One of the many props for ships, that there lay trampled on,
Strook his broad breast above his shield, just underneath his throat,
And shook him piecemeal; . . .
. . . so bow'd strong Hector's thighs,
And so with tost-up heels he fell, away his lance he flung,
His round shield follow'd, then his helm, and out his armor rung."

Quoted, with omissions, from Chapman's translation published 1611, the same year as the King James Version of the Bible.

David and Jonathan

The lifelong friendship of David and Jonathan is one of the most beautiful episodes in history. In the words of the historian, "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." Dean Stanley says of them, "Each found in each the affection that he found not in his own family." What other instances of affection between men can you recall in history or legend? The student should look up in a dictionary of mythology the story of Castor and Pollux. Macaulay in his *Lays of Ancient Rome* says of them:

"So like they were, no mortal
Might one from the other know:
White as snow their armor was;
Their steeds were white as snow.
Never on earthly anvil
Did such rare armor gleam;
And never did such gallant steeds
Drink of an earthly stream.

. . . . . .

"Back comes the chief in triumph
Who, in the hour of fight,
Hath seen the Great Twin Brethren
In harness on his right.
Safe comes the ship to haven,
Through billows and through gales,
If once the Great Twin Brethren
Sit shining on the sails."

Who were Damon and Pythias?

82. son of a perverse rebellious woman. To any Oriental a reflection upon the character of his mother is the grossest insult that can be offered.

82. for he was grieved for David. Note the generosity of Jonathan's nature. He resents the insult to David more than that to himself.

82. fell on his face. An Oriental salutation, as well as an act of homage. When a Mohammedan meets a superior, he kneels and touches the ground with his forehead.

The Witch of En-dor

Compare Byron's *Saul* with this account; and try to formulate the reasons why the Biblical story is more stately.

" Thou whose spell can raise the dead,
Bid the prophet's form appear.—
' Samuel, raise thy buried head!
King, behold the phantom seer!'—
Earth yawn'd; he stood the center of a cloud:
Light changed its hue, retiring from his shroud.
Death stood all glassy in his fixèd eye;
His hand was wither'd, and his veins were dry;
His foot, in bony whiteness, glitter'd there,
Shrunken and sinewless, and ghastly bare;
From lips that moved not and unbreathing frame,
Like cavern'd winds, the hollow accents came.
Saul saw, and fell to earth, as falls the oak,
At once, and blasted by the thunderstroke.

" 'Why is my sleep disquieted?
Who is he that calls the dead?
Is it thou, O King? Behold,
Bloodless are these limbs, and cold:
Such are mine; and such shall be
Thine to-morrow, when with me:
Ere the coming day is done,
Such shalt thou be, such thy son.
Fare thee well, but for a day,
Then we mix our moldering clay.
Thou, thy race, lie pale and low,
Pierced by shafts of many a bow;
And the falchion by thy side
To thy heart thy hand shall guide:
Crownless, breathless, headless fall,
Son and sire, the house of Saul!' "

The Death of Saul

Note the tragic pathos of the story, due in part to the unadorned simplicity with which it is told. Would the narrative have been more

affecting had it included an address to his officers such as Byron imagines him to have made?

"Warriors and chiefs! should the shaft or the sword
Pierce me in leading the host of the Lord,
Heed not the corse, though a king's, in your path:
Bury your steel in the bosoms of Gath!

"Thou who art bearing my buckler and bow,
Should the soldiers of Saul look away from the foe,
Stretch me that moment in blood at thy feet!
Mine be the doom which they dared not to meet.

"Farewell to others, but never we part,
Heir to my royalty, son of my heart!
Bright is the diadem, boundless the sway,
Or kingly the death, which awaits us to-day."

Absalom's Revolt

Dryden has made use of the events of this period as the basis of his political poem on the court of Charles II, entitled "Absalom and Achitophel." In that poem Absalom represents the Duke of Monmouth; and Achitophel, Shaftesbury.

David was the ideal king of Israel, the standard and model by which all succeeding monarchs were tried. What personal characteristics of the king appear in this narrative that may help to justify the high opinion in which he was held? Apropos of the latter part of the story the student may be interested to read N. P. Willis's poem *The Death of Absalom.*

86. beside the way of the gate. By the way leading to the gate of the palace, where the king sat to hear cases. So the Sultan's government is called in Turkey "the Sultan's gate," and the French name of the principal gate of the royal palace, the Sublime Porte, is everywhere used as a synonym for the Turkish government.

88. head covered, and went barefoot. The muffled head was a sign of grief; and the bare feet, of self-humiliation.

90. What have I to do with you. An idiomatic phrase used to repel an unwelcome suggestion.

Solomon's Wisdom

96. an understanding heart. In asking for wisdom Solomon did not offer a prayer for mere intellectual capacity. Wisdom, as the Hebrews thought of it, was to understand God's works and ways, and to turn our knowledge of them to practical account. Naturally, wisdom in this sense could be only the gift of God. Read Job xxviii.

Elijah

Notice how persistently in these three incidents in the life of the prophet the historian emphasizes his conception of God's relation to His world. The writer firmly believes that the God who has made heaven and earth, and given to the world its laws does not exist apart from it, or govern it by a cunningly devised system of interferences, but that rain and drought, fruitful and unfruitful years, food and drink, health and sickness, wealth and poverty, do not come to us by chance, but from His fatherly hand. This was Israel's oft-reiterated message to humanity —the presence, powerful and beneficent, of the Eternal God.

Elijah and the Priests of Baal

This incident on Mount Carmel marks the climax of the public career of Elijah, and a crisis in the history of Israel. The prophets always taught that Israel was a theocracy, a kingdom of God on earth. Here was a signal vindication of the truth of the prophetic teaching. God, according to the Hebrew historian, proved before all the people His right to rule. Point out the dramatic elements in the situation.

Naboth's Vineyard

What partners in crime in one of Shakespeare's most famous tragedies do Ahab and Jezebel, in their relation to each other, closely resemble?

103. take possession of the vineyard. According to the Rabbis, it was the custom in Israel that the property of offenders against majesty should fall to the king. In this instance there were no legitimate heirs, for according to 2 Kings ix. 26, Naboth's sons also were put to death.

Elijah's Translation

Elijah plays an important rôle in medieval folklore, particularly among the Jews. Owing to the belief that after his leaving the earth

he remained the ever-ready helper of the Jew, he became the prototype of the Wandering Jew, and was believed to wander about the earth to test the piety and hospitality of the people. Every Saturday evening (the close of the Jewish Sabbath) his presence was invoked as an aid to the work of the new week.

Elisha and the Shunammite Woman

This historians of Israel firmly believed, in the words of one of the Hebrew poets, that

> "The Lord killeth, and maketh alive:
> He bringeth down to the grave, and bringeth up."

The story is told to illustrate this truth.

106. salute him not. Oriental salutations were very elaborate. The command to omit them was, therefore, equivalent to an injunction to hurry.

Naaman the Leper

Naaman's cure was, like so many of the works of the prophets, a symbolic act. The healing of Naaman is typical of the fact that God was ready to have pity upon the heathen also, and to receive them when they sought Him on the same terms as He did Israel. Similarly, the punishment of Gehazi's avarice typified the rejection of Israel in case the people should prove unfaithful.

107. wash in the Jordan seven times. This sevenfold washing is significant. Naaman was to bathe in the chief river of the land of Israel to emphasize the fact that he would owe his cure to Israel's God. Moreover, the law (See Leviticus xiv. 8–9) required such an act, and the fulfilling of the law was to turn Naaman's mind to God, the giver of the law.

Elisha and the Syrians

The usual treatment of prisoners of war is clearly indicated in Deuteronomy. In the twentieth chapter we read: "When thou drawest nigh unto a city, to fight against it, . . . and when the Lord thy God delivereth it into thine hand, thou shalt smite every male thereof with the edge of the sword." The decision of Elisha in this instance was, therefore, a prophetic protest against brutality in warfare. It is the first example in recorded history of mercy shown to fallen adversaries.

The Destruction of Sennacherib

Sennacherib's invasion of Palestine in 701 B. C. was one of the crises of Israel's history. The signal deliverance from the threatening peril left its impress upon both Israel's prose and poetry. The student should read in connection with this selection Isaiah xxxvi–xxxvii, x. 5–34, xiv. 24–27, xvii. 12–14, and xviii. of which the latter four are fragments of orations delivered by the prophet Isaiah during this crisis. The student should read also Psalm lxxvi, which is a song of triumph celebrating the deliverance. Finally he should read the following poem by Lord Byron to see how the incident affected the imagination of a modern poet.

Destruction of Sennacherib

"The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

"Like the leaves of the forest when Summer is green,
That host with their banners at sunset were seen:
Like the leaves of the forest when Autumn hath blown,
That host on the morrow lay withered and strown.

"For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and for ever grew still!

"And there lay the steed with his nostril all wide,
But through it there rolled not the breath of his pride;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

"And there lay the rider distorted and pale,
With the dew on his brow and the rust on his mail:
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

"And the widows of Ashur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord!"

Esther

Esther is a patriotic rather than a religious book. There is in it no mention of the name of God, nor of any religious act or exercise except fasting. There is no allusion to prayer, or temple, altar, or sacrifice. On the other hand we find a strong appeal to Jewish patriotism in the representation of Jewish prestige and power.

The story probably belongs to the period of Greek influence, which began about 332 B. C. It should be read as a historical romance. As such it shows on the part of the author a very high degree of constructive skill. This is shown in the rapidity of movement, its dramatic incidents, its maze of intrigue—plots and counterplots. The skill of the writer is shown no less in the portrayal of character. The sensual monarch, the unscrupulous minister so cunningly planning his own downfall, the proud puritan, the brave and resourceful girl, are all drawn with a few strokes of the pen, but with marvelous vividness.

Not only is the writer a man of literary skill, but one whose outlook upon life is sane and even noble. One may read between the lines his philosophy of life—his hatred of the sensuality of the king, and of the crafty malice of Haman, his admiration, not less evident because not formally expressed in words, for the womanly bearing of Queen Vashti; and his respect for the courage and dignity of Mordecai and Esther.

The book may easily be divided into two sections—the origin and increase of danger to the Jews, and the removal of the danger. These two sections may be further divided into two subsections. Assign headings for these subsections.

Is Esther's character quite consistent? How may her severity in the latter part of the story be justified? With what character in Scott's *Ivanhoe* might Esther be compared? Is she an epic heroine like Jael or Judith? The story of the latter may be read in the *Apocrypha*.

Point out the dramatic structure of the story of Haman and Mordecai. What incident marks the climax? Show that up to this point the two opposing characters are exactly counterbalanced, and that the balance is upset by an accident. If possible, read Racine's dramatization of the story, and point out what dramatic crises he has emphasized, and what elements he has subordinated. What use has the Hebrew author made of the dramatic principle of contrast (a) in plot, (b) in characterization?

115. Shushan the palace. Susa. The palace was built by Darius, father of Xerxes. French engineers in 1884–86 made important discoveries at Susa, finding remains of this palace.

116. he commanded . . . to bring Vashti. The sexes were kept separate at public meals among the Persians.

116. men, who knew the times. The astrologers and students of the ancient laws and customs.

117. that every man should bear rule . . . The woman was to be subordinate to the man; and, if of a different nation, the language which the man spoke was to be that of the household.

119. sought to lay hands on the king. Xerxes was afterwards assassinated by the officers "that kept the threshold."

120. they cast Pur, that is, the lot. All ancient Oriental peoples considered the casting of lots a legitimate means of finding out the will of the deity. See 1 Sam. xiv. 41 ff. From April to March the lot was thrown to find a lucky day.

120. upon the thirteenth day of the twelfth month. The Jews were given about eleven months' warning.

121. make request before him, for her people. This meant that she must reveal her nationality, hitherto concealed.

122. from another place. This is the only reference in the book to an overruling Providence.

123. My petition and my request is. Why this long preface to her actual request?

128. of sending portions one to another. The custom of sending gifts is still kept up during the Jewish feast of Purim which commemorates this deliverance.

Nebuchadnezzar's Dream

130. Nebuchadnezzar. Nebuchadnezzar has been called the greatest personage of the history of the ancient East. Great in war, great in peace; he prided himself less upon his martial exploits, astounding as were his victories, than upon his accomplishment as an administrator and as a builder. He is said to have been the first king in secular history to realize the obligation of a king to serve his people. His nature was essentially religious. In some ways he resembles Cromwell, for with all his hardheaded common sense, he was at heart a mystic. Yet he had the defects of his qualities. His mysticism was tinged with super-

stition. He was cruel, and capricious, and his temper was violent and easily aroused.

133. the interpretation. The purpose of the historian is to show that all human history is a working out of God's plan for establishing his kingdom upon earth. The symbolism of the parts of the image is as follows: the head of gold represents Nebuchadnezzar's empire; the silver breast and arms typifies the Median; the bronze belly and thighs the Persian; the iron legs, the Macedonian empire; the feet of mixed iron and clay, the dynasties founded by Alexander's generals. The stone stands for the kingdom of God.

Nebuchadnezzar's Golden Image

134. an image of gold. The image may have been a colossal statue of the king. Oriental despots often erected such statues in conquered provinces as visible reminders of their sovereignty. It may, however, have been an image representing Bel-Merodach, the supreme god of the Babylonian pantheon. In either case it represented the king's rule, and was designed to deepen the sense of common subjection, and to furnish a test of loyalty.

135. Then they brought these men before the king. This interview is one of the sublimest scenes recorded in Hebrew literature. It would be hard to find its parallel in either history or fiction.

Nebuchadnezzar's Madness

The historian's didactic purpose here is to show that pride goeth before destruction and a haughty spirit before a fall (Proverbs xvi. 18). Chaucer has told the story in *The Monk's Tale*, ll. 3333–3372.

139. thy dwelling shall be with the beasts of the field. The king appears to have fallen a victim to a mental disease now called lycanthropy. The sufferer imagines himself to be one of the lower animals. The medical skill of that age, was of course, helpless to cope with such a disease.

The Vision of Belshazzar

The student should study in connection with this selection the following poem by Lord Byron, which brings out better than any amount of comment could do the dramatic power of the story.

VISION OF BELSHAZZAR

"The King was on his throne,
The Satraps thronged the hall;
A thousand bright lamps shone
O'er that high festival.
A thousand cups of gold,
In Judah deemed divine —
Jehovah's vessels hold
The godless Heathen's wine!

"In that same hour and hall,
The fingers of a hand
Came forth against the wall,
And wrote as if on sand:
The fingers of a man;—
A solitary hand
Along the letters ran,
And traced them like a wand.

"The monarch saw and shook,
And bade no more rejoice;
All bloodless waxed his look,
And tremulous his voice.
'Let the men of lore appear,
The wisest of the earth,
And expound the words of fear,
Which mar our royal mirth.'

"Chaldea's seers are good,
But here they have no skill;
And the unknown letters stood
Untold and awful still.
And Babel's men of age
Are wise and deep in lore;
But now they were not sage,
They saw—but knew no more.

"A captive in the land,
A stranger and a youth,
He heard the king's command,
He saw that writing's truth,
The lamps around were bright,
The prophecy in view;
He read it on that night, —
The morrow proved it true.

"'Belshazzar's grave is made,
His kingdom passed away,
He, in the balance weighed,
Is light and worthless clay;
The shroud, his robe of state:
His canopy the stone;
The Mede is at his gate!
The Persian on his throne!'"

The student may be interested to read also Felicia Heman's poem, *Belshazzar's Feast.*

Chaucer's version of the story will be found in *The Monk's Tale,* ll. 3373–3436.

Daniel in the Lions' Den

What elements of this story have fascinated the imagination of men? Why have painters been particularly impressed by the incident? If possible, find in some encyclopedia of painting an engraving from Rubens's famous painting, "Daniel in the lions' den."

Preposition

1. introduces a phrase - in the

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